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ABSTRACT

A course in conversational Australian Kriol begins with a discussion of language learning and an outline of the course design. Thirty-five lessons follow, to be used with cassette recordings (not included). Each lesson, except the review lessons, has six sections: a conversation sample, vocabulary, grammar, pronunciation, useful expressions, and supplementary information. The first three sections are interrelated and are to be drilled as a unit. The two review lessons each consist of a story, questions, pronunciation exercises, and useful expressions. An appended essay looks at preconceptions about language and relates anecdotes about characteristics of the English language. (MSE)

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WORK PAPERS OF SIL-AAB

Series B Volume 5

AN INTRODUCTION TO CONVERSATIONAL KRIOL

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September 1982

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WORK PAPERS OF SIL-AAB

Series B Volume 5

AN INTRODUCTION TO CONVERSATIONAL KRIOL

by John R. and Joy L. Sandefur

illustrated by Don Drew Canonge

Summer Institute of Linguistics
Australian Aborigines Branch
Darwin
September 1982

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PREFACE

These Work Papers are being produced in two series by the Summer Institute of Linguistics, Australian Aborigines Branch, Inc. in order to make results of SIL research in Australia more widely available. Series A includes technical papers on linguistic or anthropological analysis and description, or on literacy research. Series B contains material suitable for a broader audience, including the lay audience for which it is often designed, such as language learning lessons and dictionaries.

Both series include both reports on current research and on past research projects. Some papers by other than SIL members are included, although most are by SIL field workers. The majority of material concerns linguistic matters, although related fields such as anthropology and education are also included.

Because of the preliminary nature of most of the material to appear in the Work Papers, these volumes are being circulated on a limited basis. It is hoped that their contents will prove of interest to those concerned with linguistics in Australia, and that comment on their contents will be forthcoming from the readers. Papers should not be reproduced without the authors' consent, nor cited without due reference to their preliminary status.

Views expressed by the authors are not necessarily those of SIL.

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S. K. Hargrave
Series Editor

FOREWORD

As a Kriol speaker and Kriol being my mother tongue, I would encourage those who read and learn this language to know that they have my compliments as well as that of the 20,000 other people who speak it.

Kriol is our own language, so don't be turned off by criticism from ignorant people. Criticism isn't our language but Kriol is and always will be.

Rodney Rivers
Kriol speaker, Eastern Kimberley

AUTHOR'S PREFACE

Kriol is an Aboriginal creole English spoken by more than 15,000 Aborigines in the north of Australia. The full extent of Kriol, both geographically and population wise, is not yet fully known, nor have all the dialects of Kriol been delineated. Kriol is known to be spoken as a primary language by many Aboriginal communities throughout the Kimberley region of Western Australia and the northern half of the Northern Territory. In some of these communities it is spoken as a mother tongue by three generations. It is also known to be used by many Aborigines in the northwest of Queensland.

Nida (1950:54) has pointed out that 'Rather than attempting to study several dialects at once, [a language learner] should concentrate on a single dialect and learn it well. By doing so he can make the transfer to other dialects with much less difficulty than if he attempts to compress dialect distinctions into his initial studies.' For this reason, we believe the lessons presented here in one particular dialect of Kriol will be useful to all who desire to learn Kriol. This course is based on the Roper dialect. The conversations in each lesson have been constructed mainly from recordings of Betty Roberts and Cherry Daniels of Ngukurr, NT. The Kriol speakers heard on the cassettes for the regular lessons are Ross Thompson, Wendy Thompson and Una Thompson, also of Ngukurr.

We have tried to present a minimum of grammatical information in technical terms. In most cases where we have had to use a technical term we have used it in its broad sense as defined in *The Australian Pocket Oxford Dictionary*. Throughout the course where possible we have given in parentheses () the page number where the point in focus is discussed in the Kriol 'Grammar'. We encourage you to get a copy of the 'Grammar': *An Australian Creole in the Northern Territory: A Description of Ngukurr-Bamyili Dialects (Part 1)* by John R. Sandefur, *Work Papers of SIL-AAB*, Series B, Volume 3, 1979. It is available from SIL for $5.20. (Part 2 of the 'Grammar' is still in preparation.) We also suggest you get a copy of the Kriol 'Dictionary': *Beginnings of a Ngukurr-Bamyili Creole Dictionary* compiled by John R. and Joy L. Sandefur, *Work Papers of SIL-AAB*, Series B, Volume 4, 1979. It is available from SIL for $4.50.

The didjeridu heard on the cassettes is played by David Blanatji of Bamyili, NT. The recordings are taken from *Songs of Bamyili* with the permission of the Aboriginal Artists Agency.

This course would not have been produced without the help and encouragement of many people, especially Joyce Hudson of SIL for her editorial comments.

INTRODUCTION

It can be done!

You can successfully learn Kriol - if you satisfy four conditions:

1 You spend time with people speaking Kriol

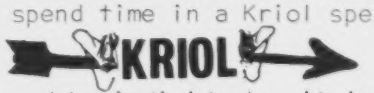
2 You are motivated to learn Kriol

3 You know how to proceed with learning Kriol, step-by-step and day-by-day

4 You study Kriol, not in isolation but in its cultural context

The first condition is best met by living in a Kriol speaking community. But just to live in such a community is not enough. You must spend time with people speaking Kriol. Even if you don't live in a Kriol speaking community, the first condition can be met by seeking out Kriol speakers and spending time with them speaking Kriol.

It is important to realise that language learning is learning to speak, to understand and to think in a new language. This is not the same as learning to read another language or learning to write another language, nor is it the same as learning to translate to and from another language. Language learning is not learning about a new language nor is it learning the rules in a grammar book. Language learning is striving to achieve the mother tongue speaker's performance in speaking, understanding and thinking in the language. You learn to speak a language by speaking, not by reading, writing or translating, nor by learning rules of grammar. So in order to satisfy the first condition, you must spend time in a Kriol speaking environment.



Though this course is designed to be used by individuals, it is inadequate if used in isolation. We very strongly urge you to get a Kriol speaker to work closely with you as you work through the course. Because the course has been developed in a specific dialect which may be a different dialect from that of your helper, your helper may disagree with some of the Kriol in the lessons. If your helper says, 'We don't say it like that. We say thus-and-so,' remember that he - not the course - is the authority for his dialect and you should pay attention to him.

Motivation - the second condition - is an act of the will. Some people make the mistake of equating motivation with enthusiasm. When their enthusiasm is up, there 'motivation' is up. But enthusiasm is an emotion. It comes and goes in relation to how you feel, or how

I think I can... ...I WILL

the boss is treating you. Motivation is not an emotion, so don't tie it to your emotions. Motivation is a determination which results in a decision of the will — "I will learn Kriol." The 'I will' is far more important in language learning than the 'I.Q.' (As Brewster and Brewster [1976:1] point out, your aptitude is fine since you already speak English like a native.) It is important for you to realise that it is motivation that determines your ultimate proficiency in Kriol.

We have found that most Kriol speakers, once they know you are serious and positive about learning Kriol, will encourage you in your learning. They will probably continually congratulate you on your ability to speak Kriol. When they stop telling you how good you speak, don't be discouraged. Instead, you should be encouraged — they usually stop complimenting you when you have reached a level of fluency such that their attention is no longer called to your faltering mistakes (Nida 1950:4). They have begun to hear your message, not your mistakes.

This language learning course is provided to help you satisfy the initial stages of condition three. It is an introductory series of lessons designed to help you proceed with learning Kriol. Because this course is only an introductory course, it is important that you supplement it with additional drills and practice designed by yourself with the help of Kriol speakers. A very useful book to help you design additional drills is: *LAMP - Language Acquisition Made Practical* by E. Thomas Brewster and Elizabeth S. Brewster. Lingua House: Colorado. 1976.

Other books on language learning that may be helpful to you are:

NIDA, Eugene A. 1950 (2nd ed.). *Learning a Foreign Language*. National Council of Churches in the USA: New York.

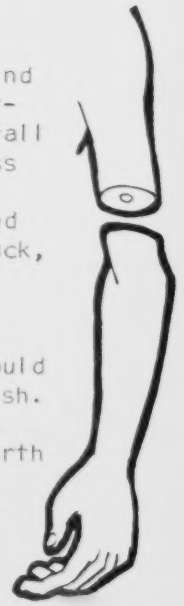
SMALLEY, William A. and Donald N. LARSON. 1972. *Becoming Bilingual: A Guide to Language Learning*. William Carey Library: South Pasadena, Ca.

GLENDENING, P.J.T. 1964. *Teach Yourself to Learn a Language*. The English Universities Press: London.

HEALEY, Alan (ed.) 1975. *Language Learner's Field Guide*. SIL: Papua New Guinea.

True language learning is not learning a second language as an isolate. Rather, it is learning a language in its cultural context, learning both language and culture as an interrelated whole. This is especially important in learning Kriol. Even though some 90 per cent of Kriol words are borrowed from English, Kriol is not English. Most words have undergone shifts in meaning or usage that reflect Aboriginal world view, not European world view. If you study Kriol in isolation from its Aboriginal cultural usage, you will learn it in terms of the meaning and connotations of the English words from which the Kriol words were derived. This will inevitably result in miscommunication. You need to continually remind yourself to be alert to the way mother tongue Kriol speakers use Kriol words and learn to use them likewise. Continually remind yourself not to let your English interfere with your interpretation and production of Kriol.

This is the most difficult hurdle you must overcome in learning Kriol. Even we, after five years of studying Kriol, have to remind ourselves not to fall into the miscommunication trap of interpreting Kriol in terms of English meanings. It can be dangerous to fall into that trap! One night while driving to Ngukurr we came across a road accident. We were immediately engulfed by a crowd of inebriated Kriol speakers who were shouting at us to take an injured woman to the hospital and at the same time putting her in our truck, explaining, *'Imin breigim im am.'* 'All right', we thought, 'she broke her arm. Let's get in and go.' Two hours and sixty rough kilometers later we delivered her to the hospital and discovered that her arm was not broken — it was completely severed! She could have bled to death because we interpreted Kriol in terms of English.



This language course is inadequate in helping you satisfy the fourth condition, studying Kriol in its cultural setting. It gives you only the basics of the language, only the primary meaning of some words. You will have to learn the cultural context and extended meanings of Kriol words and expressions from your face-to-face contact with Kriol speakers.

LANGUAGE LEARNING PRINCIPLES

The aim of language learning is to achieve the mother tongue speaker's performance in speaking, understanding and thinking in the language. The aim is to achieve the mother tongue speaker's fluency and accuracy in the use of the language.

- The mother tongue speaker has complete control over the mechanical features of the language. Does a mother tongue speaker of English have to ask himself while actually speaking whether the subject comes before the verb? No, because these things are automatic.

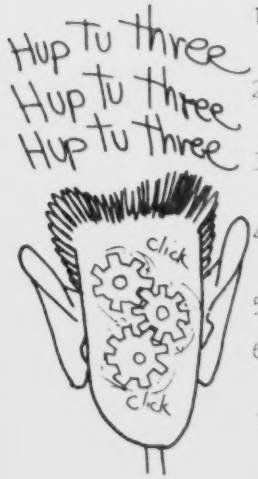
- Even when what the mother tongue speaker says doesn't have much information value, even when he doesn't know what he's talking about, even though 'his head is in neutral and tongue in high gear,' he still produces utterances which are consistently acceptable phonologically, grammatically and lexically.

- Even when he is taken by surprise, his pronunciation and grammar are still correct.

Before telling you what language learning should involve, here is a list of things that language learning is not:

1. Language learning is not analysis of the language
2. Language learning is not learning all the lessons in a grammar book about the language, nor indeed is it merely learning anything about the language
3. Language learning is not learning long vocabulary lists
4. Language learning is not learning to translate written texts with a bilingual dictionary, nor is it any kind of desk work which does not involve active speaking and listening
5. Language learning is not learning how to write a language

Language learning should involve the following activities:



1. Listening - listening all the time to mother tongue speakers talking
2. Mimicking - mimicking mother tongue speakers until you are indistinguishable from them
3. Drilling - practising and drilling until all the mechanical features of the language become automatic
4. Speaking - speaking wherever and whenever you can even though it takes considerable effort
5. Thinking - consciously trying to think in the language
6. Participating - making an active effort to learn the culture and participating in it where possible
7. Memorising - memorising and assimilating new words and expressions and the context in which they are used

Language learning is more than intellectual learning. It is even more than applying what you learn. It is learning a set of habits until they become automatic. Language is one aspect of patterned human behaviour. When human beings live in a society they behave according to definite patterns acceptable within that society.

Language learning is learning a new set of habits. This is hard for an adult to do because he has already learned and become set in a previous set of language habits. The patterns in the new language are different from his own and so he has to:

1. Learn a new set of patterns and make sure that his old set doesn't interfere with the new set.

2. Overcome negative reactions to the new set of patterns. After you have learned a set of cultural habits they acquire a value for you - an emotionally loaded value. Anything outside that pattern sounds peculiar because it conflicts with that set of values. Because the language that you are learning sounds peculiar and feels peculiar to you, you may have negative reactions to it. These negative reactions can be detrimental to your language learning if you are not aware of them and seek to overcome them. (See the Appendix for more on this.)

3. Over-learn the patterns so thoroughly that they become automatic habits. Mere intellectual knowledge is never enough in language learning. In language learning there are mechanical features which have to be mastered and made into automatic habits before you can communicate adequately.

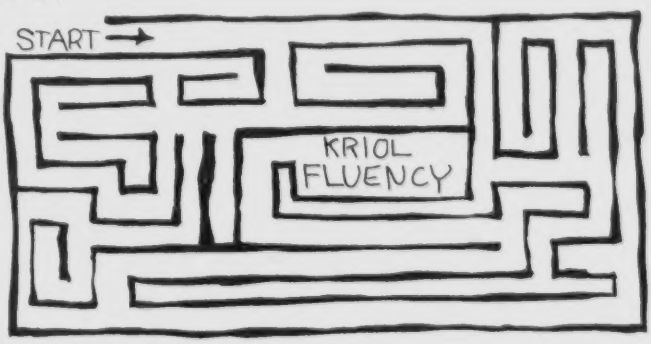
In language learning the drills are the scales and arpeggios, the gear-changing exercises. They must be mastered thoroughly before any real victory is possible. Effort and drudgery are involved, but you must overcome the negative value we place on over-learning. Remember that until you respond automatically with the right features of the language, you cannot communicate successfully.

LAYOUT OF THE KRIOL LANGUAGE LEARNING COURSE

This language learning course consists of 35 lessons. The only English on the six cassettes to be used with this manual are the words 'Lesson X' that identify the start of each lesson.

Each of the first 30 lessons (with the exception of review lessons 10 and 20) has six sections:

Conversation
Vocabulary
Grammar
Pronunciation
Useful Expressions
Supplementary



The first three sections (Conversation, Vocabulary and Grammar) are interrelated and should be drilled as a unit. The review lessons, lessons 10 and 20, have four sections: Story, Questions, Pronunciation and Useful Expressions.

In all lessons, the beginning of each section is indicated on the cassette by a didjeridu and the end of each lesson is indicated by the Kriol expression *jaldu na*.

The following drill examples are taken from Lesson 1.

Conversation

Each lesson begins with a conversation between two or three people that will be drilled on the cassette four different ways:

1. LISTEN - The whole conversation will be given without special pauses. Just listen to the conversation. Your instruction on the cassette in Kriol at the beginning of the drill will be *Irrim*.

Irrim.

(voice 1) *Wijei yundubala go?*
(voice 2) *Mindubala go dijei.*
(voice 1) *Wal, kipgon.*

2. LISTEN - The whole conversation will be given again but with a pause between each sentence. Just listen to the conversation. Your instruction on the cassette in Kriol at the beginning of the drill will be *irrim*.

Irrim.

(voice 1) *Wijei yundubala go?*
(pause)
(voice 2) *Mindubala go dijei.*
(pause)
(voice 1) *Wal, kipgon.*
(pause)

3. HUM and SAY - Each sentence of the conversation will be drilled separately. A given sentence will be repeated five times with a pause between each repetition. During the first three pauses you should hum the rhythm and intonation of the sentence out loud. During the last pause you should say or mimic the sentence out loud. Just listen to the fifth repetition of the sentence so that the last voice you hear is a Kriol speaker's voice, not your own. Your instructions on the cassette in Kriol at the beginning of the drill for each sentence will be *sing*. To remind you in the midst of each drill when it is time to switch from humming the sentence to saying or mimicking the sentence, the Kriol instruction *bulurrum* will be given.

Sing.

Wijei yøndubala go?
(pause - hum the sentence out loud)
Wijei yøndubala go?
(pause - hum the sentence out loud)
Wijei yøndubala go?
(pause - hum the sentence out loud)
Bulurrøn
Wijei yøndubala go?
(pause - say the sentence out loud)
Wijei yøndubala go?

This same procedure should be followed for each sentence drill.

4. SAY - The whole conversation will be given again with a pause between each sentence. During the pause you should say each sentence out loud. Your instruction on the cassette in Kriol at the beginning of this drill will be *bulurrøn*

Bulurrøn.

(voice 1) *Wijei yøndubala go?*
(pause - say the sentence out loud)
(voice 2) *Mindubala go dijei.*
(pause - say the sentence out loud)
(voice 1) *Wal, kipgon.*
(pause - say the sentence out loud)

Vocabulary

The vocabulary section usually consists of six words that will be drilled separately. A given word will be repeated three times with a pause between each repetition. During the two pauses you should say the word out loud. Just listen to the third repetition of the word so that the last voice you hear is a Kriol speaker's voice, not your own. Your instruction on the cassette in Kriol at the beginning of this section will be *bulurrøn.*

Bulurrøn.

mindubala
(pause - say the word out loud)
mindubala
(pause - say the word out loud)
mindubala
yøndubala...etc.

Grammar

The words from the vocabulary section will be substituted in a key sentence taken from the conversation in order to drill a grammatical point. The word in the key sentence to be substituted is indicated in the manual by underlining.

Most of the lessons have a simple substitution drill. The word to be substituted and the key sentence from the conversation that contains the word will be given, followed by a pause, which in turn will be followed by the key sentence repeated. During the pause you should say the sentence out loud. Your instruction on the cassette in Kriol at the beginning of this drill will be *bulurrum*.

After the key sentence has been repeated, the Kriol instruction *traim na* will be given. A new word to be substituted in the key sentence will be given, followed by a pause. During the pause you should say out loud the key sentence using the new word substituted for the previous word. Following the pause the key sentence with the new word will be given so you can check yourself to make sure you produced the sentence correctly.

Bulurrum.

mindubala
Mindubala go dijei.
(pause - say the sentence out loud)
Mindubala go dijei.
Traim na.
yundubala
(pause - say the sentence with the new word out loud)
Yundubala go dijei.
dubala...etc.

The grammar drills of some lessons are constructed differently. Specific instructions for these drills are given in the manual under relevant lessons.

Pronunciation

This language learning course does not go into detail on pronunciation. Non-English sounds carry a minimal functional load in Kriol. For sounds that cause difficulty, we recommend that you get the assistance of a Kriol speaker and possibly refer to other works on Aboriginal language sounds.

The pronunciation section is divided into two parts:

1. LISTEN - Usually six words containing the sound to be drilled will be given one right after another. Just listen to the words, concentrating on hearing the sound being drilled. Your instruction on the cassette in Kriol at the beginning of this part will be *irrim*.

Irrim.

spirrit
tharrei

lurran
airrap
garrim
burrum

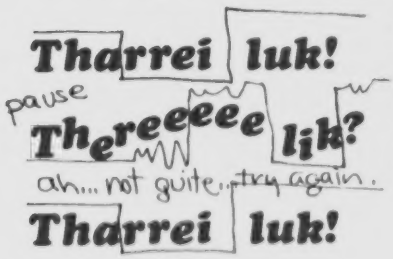
2. SAY - Each word will be given twice with a pause between. During the pause you should try to say the word out loud. Your instruction on the cassette in Kriol at the beginning of this part will be *gulum*.

Gulum.

spirrit
(pause - say the word out loud)
spirrit
tharrei...etc.

Useful Expressions

Each useful expression will be given three times with a pause between each repetition. During the first pause you should hum the rhythm and intonation of the expression out loud. During the second pause you should say the expression out loud. Your instruction on the cassette in Kriol at the beginning of this section will be *sing en bulurrum*.



Sing en bulurrum.

Tharrei luk!
(pause - hum the expression out loud)
Tharrei luk!
(pause - say the expression out loud)
Tharrei luk!

Supplementary

This section has not been designed for drilling as is. Rather, it gives you supplementary information as well as words for making your own drills with the help of a Kriol speaker. (N.B. If several of you are using this course together, we suggest you role play conversations. The most important practice, however, that you can have is to daily use what you have learned in conversing with Kriol speakers.)

For all lessons the Kriol words that occur in this section are recorded on the supplementary cassette. The words are said twice with a pause between. There are no instructions on the cassette. The English words 'Lesson X' are recorded to indicate the beginning of each lesson's supplementary words.

Story (Review Lessons Only)

This section consists of a story based on the conversations in previous lessons. You should listen to the story, concentrating on comprehension and retention of details. Your instruction on the cassette in Kriol at the beginning of this section is *irrim*. New words and expressions that occur will be commented on.

Questions (Review Lessons Only)

This section consists of several questions to enable you to check your comprehension of the story. The questions are in English in the manual. They do not occur on the cassette. If you have difficulty in answering the questions, you need more practice before going on to new lessons.

Lessons 31-35

The last five lessons of this course, lessons 31-35, consist of stories from several dialects of Kriol. You should listen to each story until you can easily distinguish the details. Your instruction on the cassette in Kriol at the beginning of each lesson will be *irrim*. A free English translation of each story is provided. There are seven additional stories on the supplementary cassette.

THE ROLE OF THE LANGUAGE LEARNER

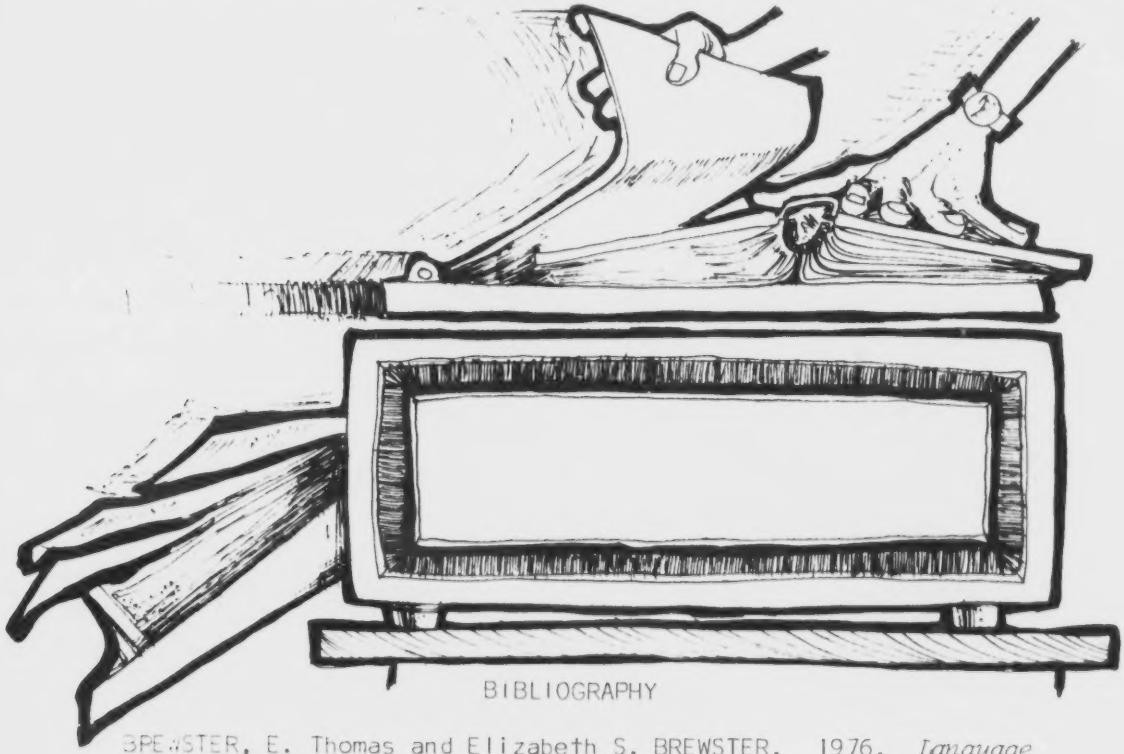
It is not uncommon for people who speak English to establish themselves in roles which make language learning virtually impossible. For example, the person who goes as an administrator subconsciously puts on an administrator front, and acts in an administrative way. If someone goes as a teacher, or a health worker, or a missionary, he has a high-status role. His self-image compels him to behave in ways which conform to that role. A person who wants to learn another language often has legitimate responsibilities to perform, and these should help motivate him to learn the language well. But in language learning, the attitude of superiority that often goes (subconsciously) with the sophisticated role must be laid aside.

You must assume the role of a learner. A learner views himself as a student of the language and culture. He is the one who does not know, and those around him are the ones who do know what he needs to learn. They know how to act as insiders in the culture and he only knows how to act as an outsider. Every mother tongue speaker is potentially a person from whom he can learn. As you assume the role of a learner, Kriol speakers will feel more comfortable in correcting your mistakes and helping you learn. On the other hand, if you take on the role of an educated outsider who has 'come to help these people', then hardly anyone will feel

comfortable in giving you the help you need. You may never learn to communicate as an insider would, and you will frequently be misunderstood.

ACKNOWLEDGEMENTS

Most of the concepts in the first section of this introduction have been taken from Brewster and Brewster 1976:1 and *Learn That Language*, pp. 1-5. 'Language Learning Principles' has been mostly quoted from *Learn That Language*, pp. 1-5. 'The Role of the Language Learner' has been quoted with slight changes from Brewster and Brewster 1976:7.



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Learn That Language: Principles of Language Learning. n.d. SIL: Nepal.

NIDA, Eugene A. 1950 (2nd ed.). *Learning a Foreign Language.* National Council of the Churches of Christ in the USA: New York.

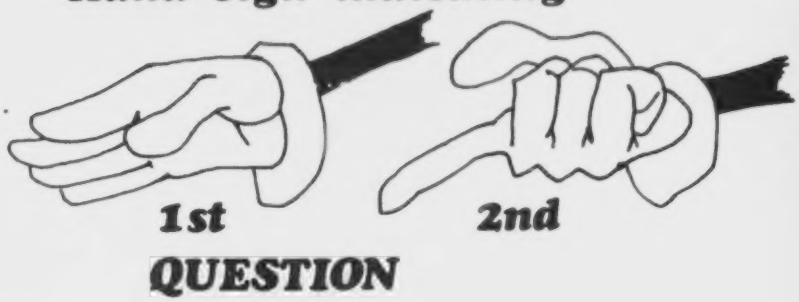
CONVERSATION

U meets R and W on the road.

U: *Wijei yundubala go?*

R: *Minbala go dijei.*

U: *Wal, kipgon.*



U: Where're you going? (N.B. This is the cultural equivalent to saying 'Hello, How are you?' It is usually accompanied by the hand sign illustrated above.)

R: We're going this direction.

U: Righto. Continue on.

VOCABULARY

Like most other Aboriginal languages Kriol has two sets of 'plural' pronouns. The first set refers to <u>two</u> people while the second set refers to <u>more than two</u> (84).

Try to memorise these pronouns:

mindubala	we (two)
yundubala	you (two)
dubala	they (two)
melabat	we (more than two)
yumob	you (more than two)
olabat	they (more than two)

GRAMMAR

Now drill these new pronouns in the sentence:

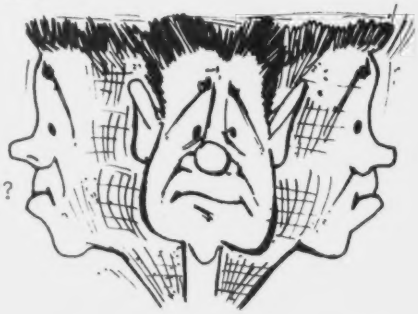
<u>Mindubala</u> go dijei.

PRONUNCIATION

Like other Aboriginal languages Kriol has an *rr* sound that is like the Scottish burr or rolled r (34).

Try drilling these words that contain the *rr* sound:

spirrit	spirit
tharrei	that direction
lurrun	down stream, below
airrap	up stream, further up
garrim	with; have
burrum	from; put, place



USEFUL EXPRESSION

Try learning this useful expression:

Tharrei luk!	There - see it?

SUPPLEMENTARY

Vocabulary

In addition to the pronouns given in the vocabulary, there are a number of alternate forms in use (88). These include:

common short forms: *mela* instead of *melabat*

yunbala instead of *yundubala*

minbala instead of *mindubala*

common outside the Roper River area:

mibala instead of *melabat*

yubala instead of *yumob*.

In addition to distinguishing two sets of 'plural' pronouns, Kriol makes a distinction as to whether the person being spoken to is included or excluded in the 'we' (85):

mindubala	we (two) but not you
yumi	we (two), i.e. you and I
mibala	we (more than two) but not you
wi ~ *wilat*	we (more than two) including you

Lesson 2 Cassette 1 Side 1 (6 minutes 40 seconds)

CONVERSATION

R and W meet a group of people on the road.

R: *Wijei yumob go?*

U: *Melabat go tharrei.*

R: *Wal, kipgon.*

R: Where are you going?

U: We're going that direction. (N.B. The reply to this question need not be specific but only an indication of the direction of travel. The reply may be verbal, by sign language, or both. The hand-sign indicates not only direction but relative distance as well. If the hands are full the lower lip can be protruded to indicate the direction.)

R: Righto. Continue on.

VOCABULARY

Adverbs are used to indicate direction or location. In addition to the regular adverbs, many words can be used as adverbs by adding the suffix -*said* or -*wei*.

Try to memorise these adverbs:

tharrei	that direction
lurran	down stream, below
wansaid	on/to the side, beside
trisaid	the side with/by the tree
sangurranwei	west (N.B. Directions are often given in terms of east and west.)
abwei	part of the way

GRAMMAR

Now drill these new adverbs in the sentence:

Melabat go tharrei.

PRONUNCIATION

The *ng* sound (like the sound at the end of the English word sing) is used at the beginning of words (34).

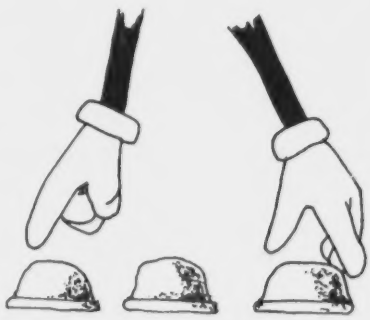
Try drilling these words that contain the *ng* sound at the beginning:

Ngukurr	Roper River community
ngabi	Correct? Is that right?
ngamuri	father's father
ngarritjan	female skin group

USEFUL EXPRESSIONS

Try to learn these useful expressions:

Wanim dijan?	What's this?
Wijan?	Which one?
Tharran jejea.	That one!



SUPPLEMENTARY

Vocabulary

Some additional location adverbs are:

airrap	up stream, further up
longwei	far, far-away, distant
antap	above, on the top of
raidap	all the way
najawei	the other way, another way

Lesson 3 Cassette 1 Side 1 (9 minutes 15 seconds)

CONVERSATION

R and W meet U on the road.

R: *Wijei olabat main babamob?*

U: *Olabat langa riba.*

R: *Yumi go langa olabat?*

W: *Yasai, yumi go.*

R: **Where're all my brothers and sisters?**

U: **They're at the river.**

R: **Shall we go to them?**

W: **Yes, let's go.**

VOCABULARY

Try to memorise these new words:

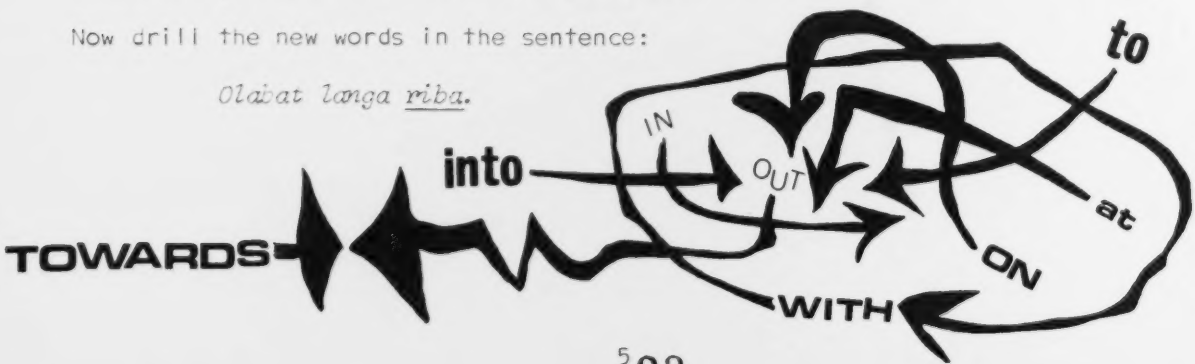
riba	river
kemp	home, camp
ngamuri (~ amuri)	grandfather (N.B. father's father, not mother's father)
hausus	building, house
Ngukurr	Roper River community
bush	bush

GRAMMAR

The preposition *langa* is used to indicate direction 'to, towards, into' and general location 'in, at, on, out, with' (144, 147).

Now drill the new words in the sentence:

Olabat langa riba.



PRONUNCIATION

The *f* sound may also be pronounced like a *b* sound (37, 44).

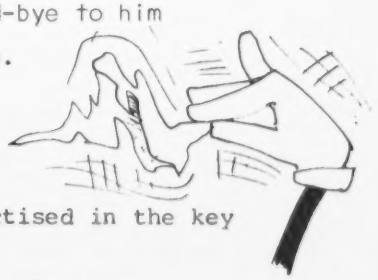
Try drilling these words that can be pronounced two ways:

fraitn ~ *braitn*		afraid, frightened
faindim ~ *baindim*		find
futwok ~ *butwok*	(travel)	on foot
femili ~ *bemili*		family
folorum ~ *bolorum*		follow
fladwada ~ *bladwada*		flood

USEFUL EXPRESSIONS

Try to learn these useful expressions:

Tada la im.	Say good-bye to him
Bobo.	Good-bye.



SUPPLEMENTARY

Vocabulary

Here are some additional words that can be practised in the key sentence:

lambarra	father-in-law
anggul	mother's brother
bakjamba	bucking horse
bisnis	ceremonial matters
bunggul	fun corroboree, didjeridu playing and singing
milwoda	deep water
solwoda	salt water, sea
baijinggul	bicycle
moghaus	morgue

Pronunciation

In some dialects *f* is sometimes pronounced like a *p* instead of a *b*.

Lesson 4 Cassette 1 Sides 1 & 2 (9 minutes 10 seconds)

CONVERSATION

R and W meet a group of people at the river.

R: *Wanim yumob dudu jeya?*

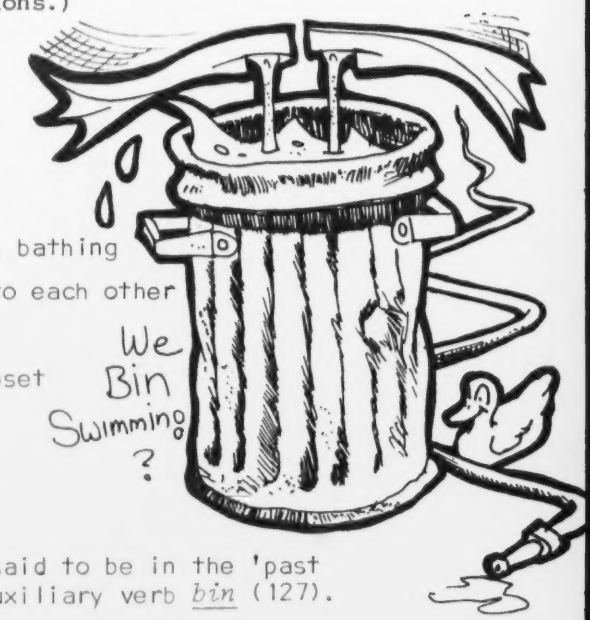
U: *Melabat bogibogi.*

R: *Wal, maitbi mindubala joinin langa yumob.*

R: What are you fellows doing there? (N.B. The hand sign used in asking 'where' questions is a general question handsign and is also used in asking 'what' questions.)

U: We're swimming.

R: Well, maybe we'll join you.



VOCABULARY

Try to memorise these new words:

bogibogi		swimming, bathing
tokgija		talking to each other
dagadagat		eating
golajambap		angry, upset
butwok	(travel)	on foot
swetgidap		sweating

GRAMMAR

If an event has already taken place, it is said to be in the 'past tense' and is indicated by the use of the auxiliary verb *bin* (127).

Now drill the new words in the sentences:

Melabat bogibogi.	We are swimming.
Melabat bin bogibogi.	We were swimming.

N.B. This drill is slightly different than the previous grammar drills. It starts out the same as the previous drills, but after you have said and checked the key sentence with the new word substituted for the previous word, instead of being given the next new word you will be given the past tense word *bin*. You should say out loud the sentence you just finished saying but with *bin* inserted so the sentence is in the past tense. This will then be followed by the next new word to be substituted in the key sentence in the present tense.

PRONUNCIATION **hawus**

The *h* sound may be 'deleted' or be silent (37, 44).

Try drilling these words that can be pronounced two ways:

hawus	~	*awus*	building, house
hospil	~	*ospil*	clinic, hospital, dispensary
hadbala	~	*adbala*	hard, tough; loudly
holdim	~	*oldim*	hold
honim	~	*onim*	butt, gore, horn
hanggri	~	*anggri*	hungry

USEFUL EXPRESSIONS

Try to learn these useful expressions:

Gudei! Greetings. Good day.

Gudnait! Greetings. Good evening. (N.B. This is used upon arrival, not upon departure. It is especially common in greeting someone on the street after dark.)

Alo! Hello; Hey what's this?

SUPPLEMENTARY

Vocabulary

Here are some additional words that can be practised in the key sentence:

audim	put out, turn off (a light)
duit	do, obey
endulim	cope with; control
lenim	teach
wirrimon	put on (clothes)
wodrun	to water
bako	vomit
gumbu	urinate, urine
guna	defecate, faeces
misteik	to make a mistake, be mistaken
eksadint	to have an accident
gidsok	to be surprised, to be shocked

Lesson 5 Cassette 1 Side 2 (7 minutes 15 seconds)

CONVERSATION

R and W talking with the group at the river.

U: *Burrɒn ŋeya yɒndubala bin kaman?*

R: *Burrɒn tharrei lɒŋga aŋus.*

W: *Mindubala bin kaman burrɒn jeya.*

U: **Where did you come from?**

R: **From there at the house.**

W: **We came from there.**

VOCABULARY

Try to memorise these new words:

jeya	there
obis	office
dinakemp	place where one has lunch in the bush
bijing	fishing
jangodan	west
ospil	clinic, hospital

GRAMMAR

The preposition *burrɒn* is used to indicate direction 'from, away from' (144, 148).

Now drill the new words in the sentence:

Mindubala bin kaman burrɒn jeya.

PRONUNCIATION **k=g**

The *k* sound may also be pronounced like a *g* sound (37, 44).

Try drilling these words that can be pronounced two ways:

kukɯn	~	*gugɯn*	cook
kantri	~	*gantri*	country
kabarrɯmap	~	*gabarrɯmap*	cover
kaman	~	*gaman*	come
kroba	~	*groba*	type of digging stick; crowbar
kidikidi	~	*gidigidi*	young goat, kid

USEFUL EXPRESSIONS

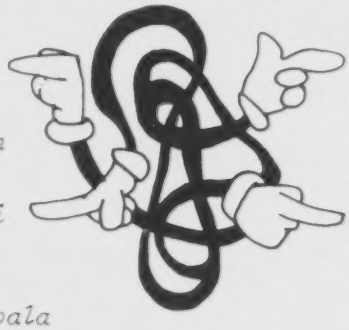
Try to learn these useful expressions:

Mi nogud gabarra.	I'm absent-minded.
Mi lɯji enijing.	I can't remember anything.

SUPPLEMENTARY

Vocabulary

Here are some additional words that can be practised in the key sentence:



dedi	father, father's brother
mami	mother, mother's sister
gajin	mother-in-law, mother-in-law's sisters and brothers
banji	spouse, spouse's siblings (N.B. In some WA dialects this is a vulgar word.)
leimbala	lame person or animal
lektrikwan	electrical
jigibala	mean, dangerous, poisonous
dibala	deep

Grammar

In some dialects *brom* and *fram* are often used instead of *burrɯn*.

Pronunciation

In some dialects the opposite tends to take place, i.e. *g* may also be pronounced like a *k*.

Lesson 6 Cassette 1 Side 2 (7 minutes 55 seconds)

CONVERSATION

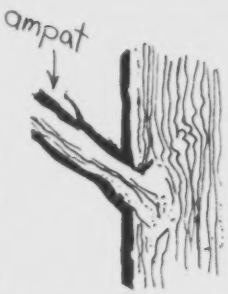
R and W talking with the group at the river.

U: *Burrum weya yundubala bin gaman?*
R: *Burrum ospil mindubala bin gaman.*
W: *Yuwai, fish bin jalk langa mi dumaji.*
R: *Neil blanga im bin jalk langa im.*

U: Where did you come from?
R: We came from the clinic.
W: Yeah, because a fish spiked me.
R: Its spike stuck her.

VOCABULARY

Try to memorise these new words:



neil	spike, nail
waiya	fishing spear, wire
kroba	type of digging stick
wadi	stick, piece of wood, tree
ampat	projection (from the side)
jikininbalawan	thorny or spiky object

GRAMMAR

The preposition *blanga* is used to indicate possession (144, 155).
Now drill the new words in the sentence:

Neil blanga im bin jalk langa im.

PRONUNCIATION

The *rd* sound is a *d*-like sound that is made with the tongue curled back (34).

Try drilling these words that contain the *rd* sound:

bardbard	bird
bangardi	male kinship group
gardi	interjection indicating surprise
ardim	hurt
dardibala	dirty
dardim	make dirty

USEFUL EXPRESSIONS

Try to learn these useful expressions:

Najing.	No.
Yuwai.	Yes.
Libum.	Never mind. Forget about it. Bypass it. Rub it out.

SUPPLEMENTARY

Vocabulary

Here are some additional words that can be practised in the key sentence:

bambu	didjeridu
bingga	finger, hand
loding	load, cargo
enijing	anything; also used to refer to a person's baggage, luggage, swag
domiauk	axe

Grammar

Possession may also be indicated by the use of personal pronouns placed before the object possessed (89). In expressing the possession of 'my', though the personal pronoun *mi* is used, *mai* and *main* are also used. When *main* is used, the object possessed may be deleted (90).

Pronunciation

In some dialects *rt* is sometimes pronounced like a *t* instead of a *d*.

Lesson 7 Cassette 1 Side 2 (7 minutes 40 seconds)

CONVERSATION

R and W talking with the group at the river.

W: *Mindibala bin go langa hospil.*

R: *En ai bin dali sista,*

R: *"Wanbala olgaman jeya, yu luk langa im."*

W: We went to the clinic.

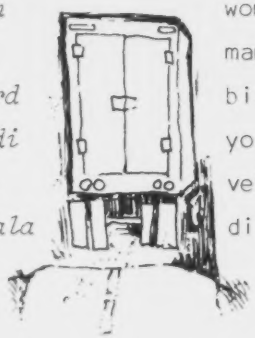
R: And I told the health sister,

R: "There's a woman there — take a look at her."

VOCABULARY

Try to memorise these new words:

olgaman	woman, older woman, respected female
olmen	man, older man, respected male
bardbard	bird
gidigidi	young goat, kid
modiga	vehicle, car, truck
dardibala	dirty one



GRAMMAR

The singular pronoun *im* refers to both male and female as well as impersonal objects (83).

Now drill the new words in the sentence:

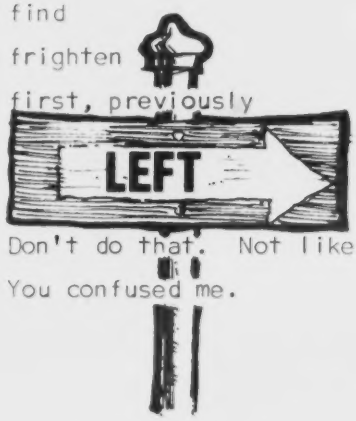
Wanbala olgaman jeya, yu luk langa im.

PRONUNCIATION

The *ai* sound (like the English 'i') may also be pronounced like the *a* sound (like the English 'a' in 'father') (39, 45).

Try drilling these words that can be pronounced two ways:

graindimap	~	*grandimap*	grind
dinadaim	~	*dinadam*	lunch time
sabadaim	~	*sabadam*	dinner time
baindim	~	*bandim*	find
braitnimap	~	*bratnimap*	frighten
basdaim	~	*basdam*	first, previously



USEFUL EXPRESSIONS

Try to learn these useful expressions:

Nomo lagijat.	Don't do that. Not like that.
Yu bin meigim mi bush.	You confused me.

SUPPLEMENTARY

Vocabulary

Here are some additional words that can be practised in the key sentence:

munanga	white person	N.B. These terms are used in different dialects.
balanda	white person	
garria	white person	
marluga	old man, respected man	
dediwan	paternal	
maniwan	maternal	
boiwan	masculine	
gelwan	feminine	

Grammar

'I' is indicated by the pronouns *mi* and *ai*. *Mi* can be used in both subject and object positions, while *ai* can be used only in subject positions (83).

Lesson 8 Cassette 2 Side 1 (8 minutes 35 seconds)

CONVERSATION

R and W talking with the group at the river.

W: *Ai bin dalim sista ai bin ardim main fut.*

W: *Imin dalim mi,*

W: *"Gardi! Blanga yu but im dardibala brabli!"*

W: I told the sister I hurt my foot.

W: She said to me,

W: "Goodness! Your foot is very dirty!"

VOCABULARY

Try to memorise these new words:

dalim	tell, say
braitnimap	frighten
ardimwei	chase away
rijim	chase after, run up
gajulum	take hold of, embrace
julumap	entice, talk someone into doing something

GRAMMAR

Imin is a contraction of the pronoun *im* plus the past tense auxiliary verb *bin*. Only rarely does *im bin* occur; it is normally *imin* (127).

Now drill the new words in the sentence:

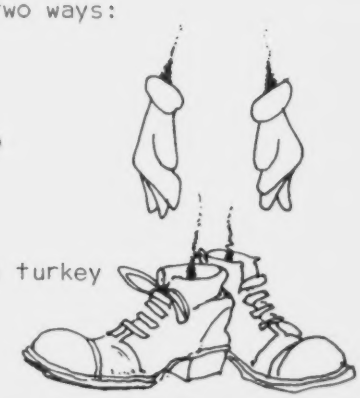
Imin dalim mi.

PRONUNCIATION **t=d**

The *t* sound may also be pronounced like a *d* sound (37, 44).

Try drilling these words that can be pronounced two ways:

talim	~	*dalim*	tell
taimap	~	*daimap*	tie
teilim	~	*deilim*	mind, tend to
teistim	~	*deisdim*	taste
tetul	~	*dedul*	turtle
terki	~	*derki*	bustard, bush turkey



USEFUL EXPRESSIONS

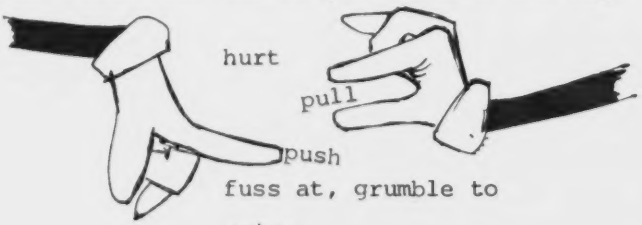
Try to learn these useful expressions:

Imin gorran la im bodi.	He's lost a lot of weight. He's wasted away.
Im nomo garrim bodi.	He's very thin. He's emaciated.

SUPPLEMENTARY

Vocabulary

Here are some additional words that can be practised in the key sentence:



ardim	hurt
bulum	
bujum	
graulum	fuss at, grumble to
groimap	raise
skulimap	train, teach
mokim	make fun of, tease, mock
jandim	send
banijim	punish, discipline

Grammar

In some dialects, especially in the Kimberleys, *im bin* is usually contracted to *ibin* instead of *imin*.

Pronunciation

In some dialects the opposite tends to take place, i.e. *d* may also be pronounced like *t*.

Lesson 9 Cassette 2 Side 1 (7 minutes 45 seconds)

CONVERSATION

W telling about her visit to the clinic.

W: *Imin talim mi, "Yu go washim basdam."*
W: *"Abda mi taimap yu garrim bendij."*
W: *Imin lagijat langa mi.*

W: She said to me, "Go wash it first."
W: "Then I'll tie it up with a bandage."
W: That's what she said to me.

VOCABULARY

Try to memorise these new words:

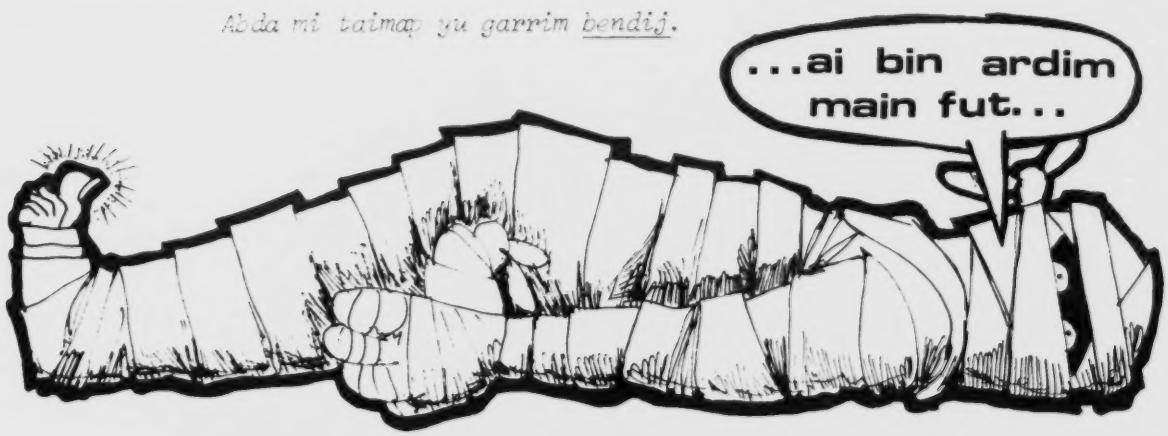
bendij	bandage
reig	bandage, rag
kaliko	canvas, material
roup	rope
dring	string
grinaid	raw hide

GRAMMAR

The preposition *garrim* is used to indicate 'with' (144, 157).

Now drill the new words in the sentence:

Abda mi taimap yu garrim bendij.



PRONUNCIATION **R** or **RrRrRr . . . . ?**

The *r* sound when it occurs between two vowels may be pronounced like the *rr* sound (37, 44).

Try drilling these words that can be pronounced two ways:

spirit	~	*spirrit*	spirit
baramandi	~	*barramandi*	barramundi
keinggaru	~	*keinggarru*	kangaroo
kukubara	~	*kukubarra*	kookaburra
karabori	~	*karrobarri*	corroboree
eradrom	~	*erradrom*	airport, airstrip

USEFUL EXPRESSIONS

Try to learn these useful expressions:

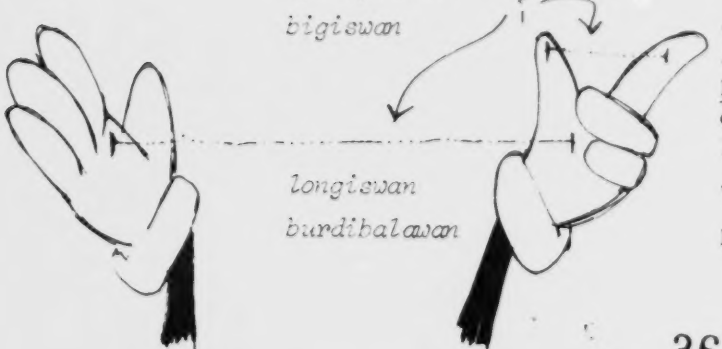
Gibit im go.	Give him a chance.
Bego la im.	Let him have a fair go.
Ai bin gibit mijel.	I committed myself to it. I put all I had into it.

SUPPLEMENTARY

Vocabulary

Here are some additional words that can be practised in the key sentence:

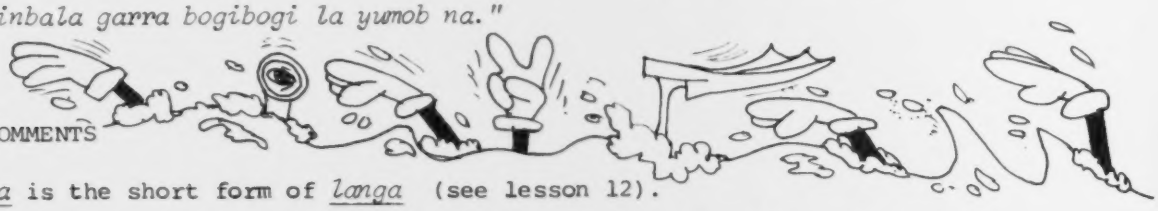
blekwan	black
baibulwan	black and white, piebald; biblical
greiwan	pastel, coloured
strongwan	strong; tough (meat)
sofwan	soft; tender (meat)
spotspotwan	spotted
bigiswan	very big (N.B. When used to describe the size of a fish, big refers to the thickness of the fish, not to the length.)
longiswan	very long
burdibalawan	pretty object



Lesson 10 Cassette 2 Side 1 (2 minutes 50 seconds)

STORY

Minbala bin go la riba en minbala bin mita olabat jeya la riba. Dei bin bogibogi en win dei bin asgim minbala, "Weya yunbala bin kaman?" "Minbala bin gaman burra hospil. Fish bin jalk la mi dumaji, en taimap mi garra bendij. Burrum jeya na mindubala bin kaman en minbala garra bogibogi la yunob na."



COMMENTS

la is the short form of *langa* (see lesson 12).

mita, *burra*, *garra* are shortened forms of *mitim* 'meet', *burrum* 'from', *garrim* 'with'. The final "m" of such words is often deleted in quick speech (see lesson 26).

garra is also an auxiliary verb basically meaning 'will' (see lesson 18).

dei 'they' is a "light" form used in place of *dubala* and *olabat*.

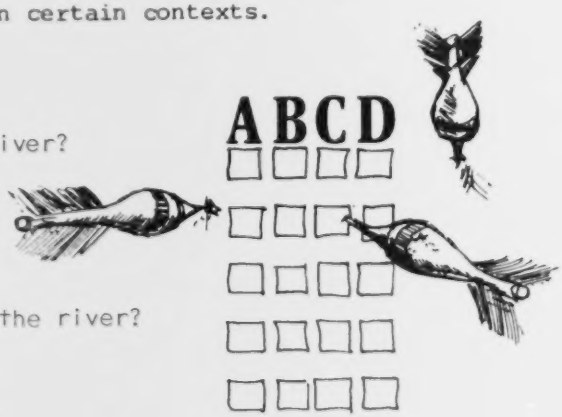
asgim 'ask'

na is sometimes used as an emphatic marker ('From *there*') and sometimes as a time-sequence marker ('now') (see lesson 28).

Some elements necessary in English ('We replied...'; 'She...') are optionally deleted in Kriol in certain contexts.

QUESTIONS

1. How many people went to the river?
2. Where had they come from?
3. Why had they been there?
4. What happened there?
5. What are they going to do at the river?



(Answers are on page 71)

PRONUNCIATION

rl=l ish

The *rl* sound is an *l*-like sound that is made with the tongue curled back (34).

Try drilling these words that contain the *rl* sound:

yarlbuŋ	water lily seed
jarl	copy, imitate
garlai	beg
gubarlwaŋ	second-hand, used
marlabaŋgu	freshwater mussel
marluga	old man

USEFUL EXPRESSIONS

Try to learn these useful expressions:

Yu nomo bulumat.	Don't take it away.
Dijaŋ im libingwaŋ.	This one can't be taken away - it stays here.
Yu nomo meigim mijelb biginini.	Don't behave like a child.
Yu nomo waŋdi rekaŋ mijelb klebabala.	Don't consider yourself to be smarter than you are.

Lesson 11 Cassette 2 Side 1 (7 minutes 50 seconds)

CONVERSATION

R and W taking their leave of the group at the river.

R: *Wal, maitbi mindubala libum yumob.*

R: *Mindubala wandi go tharrei blanga fishing.*

U: *Im rait. Yundubala gin go.*

R: Well, maybe we'll leave you.

R: We want to go that direction to fish.

U: That's OK. You can go.

VOCABULARY

Try to memorise these new words:

fishing	fishing
lugubat marlabangu	look for mussels
gajimbat yarlbun	collecting water
dina	lunch
spelumbat mijel	take a spell, have a rest
silip	sleep

GRAMMAR

The preposition *blanga* is also used to indicate 'purpose' (156).

Now drill the new words in the sentence:

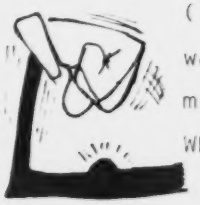
Mindubala wandi go tharrei blanga fishing.

PRONUNCIATION **RN is N like**

The *rn* sound is an *n*-like sound that is made with the tongue curled back (34).

Try drilling these words that contain the *rn* sound:

barnim	burn; heat
bornim	give birth to
barnga	a specific kinship relation (includes daughter's children)
garnaiya	water lily root
murnda	muscle; strength
ngarni	What now? What next?



USEFUL EXPRESSIONS

Try to learn these useful expressions:

Bobala mi nagap na.	Oh boy! Am I tired!
Ai bin gidap longwei deilait.	I got up very early.

SUPPLEMENTARY

Vocabulary

Here are some additional words that can be practised in the key sentence:

jingat	call, shout out
jinigap	sneak up
barnimap	burn, burn up; idiom: to irritate
hibimap	pile up, make a big heap
klaimap	climb
womom	make warm
yadimap	put in an enclosure
ringap	ring up by telephone or radio
jadimap	close, shut; to fill so full that there's no room left
jagim	throw

Grammar

Blanga is also used to indicate a benefactive relationship, the meaning of 'about', and an infinitive 'to' type of conjunction (156).

Lesson 12 Cassette 2 Side 2 (7 minutes 10 seconds)

CONVERSATION

R and W going fishing.

R: *Yumi go tharrei la tharran bilibong.*

W: *Yuwai, brabliwan tharran kantri bla barramandi.*

R: *En bla garnaiya du.*

R: **Let's go to that billabong.**

W: **Yes, that area's very good for barramundi.**

R: **And for lily roots too.**

VOCABULARY

Try to memorise these new words:

barramandi	barramundi
garnaiya	water lily root
jugubeig	wild honey, sugar bag
gwana	goanna
bleinggirriwul	frill-neck lizard
buludang	blue-tongue lizard

GRAMMAR

The prepositions *blanga* and *langa* have the short forms *bla* and *la* respectively that are often used in place of the long forms (144).

Now drill the new words in the sentence:

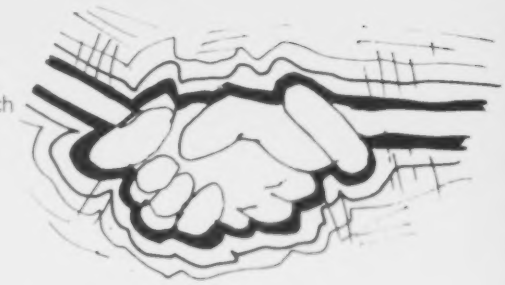
Brabliwan tharran kantri bla barramandi.

PRONUNCIATION **th → d**

The *th* sound may also be pronounced like a *d* sound (37, 43).

Try drilling these words that can be pronounced two ways:

tharran ~ *darran*		that
thadlat ~ *dadlat*		those
thadmaj ~ *dadmaj*		very much
thesdi ~ *desdi*		thirsty
thong ~ *dong*		thong



USEFUL EXPRESSIONS

Try to learn these useful expressions:

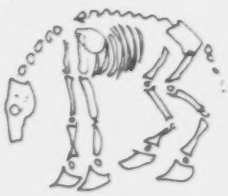
Gibit im sheiken.	Shake hands with him.
Kwikbala. Dat san im ranawei na.	We'll have to hurry. We're running out of day light.

SUPPLEMENTARY

Vocabulary

Here are some additional words that can be practised in the key sentence:

kwaitsneik	harmless snake
bandiyan	king brown snake, python, taipan
bigibigi	pig
boniboni	young horse
bujigat	cat



Grammar

The shorter forms *ba*, *bo* and *fo* are sometimes used for *blanga*. In some dialects, especially in the Kimberleys, the longer forms *blanganda* for *blanga* and *langanda* for *langa* are sometimes used. Likewise the alternate from *blanda* for *blanga* (144).

The English 'comparative' ("A is bigger than B") and 'superlative' ("C is the biggest") constructions are recast in Kriol. The comparative is often *A lilwan. B bigwan.* or sometimes *B im bigwan la A.* The superlative does not often occur, but when it does it is often *A en B dubala bigwan. C im brabli bigwan.* The use of the form *bigiswan* does not mean 'biggest' but 'very big' (103).

Pronunciation

In some dialects *th* is sometimes pronounced like a *t* instead of a *d*.

Lesson 13 Cassette 2 Side 2 (8 minutes 30 seconds)

CONVERSATION

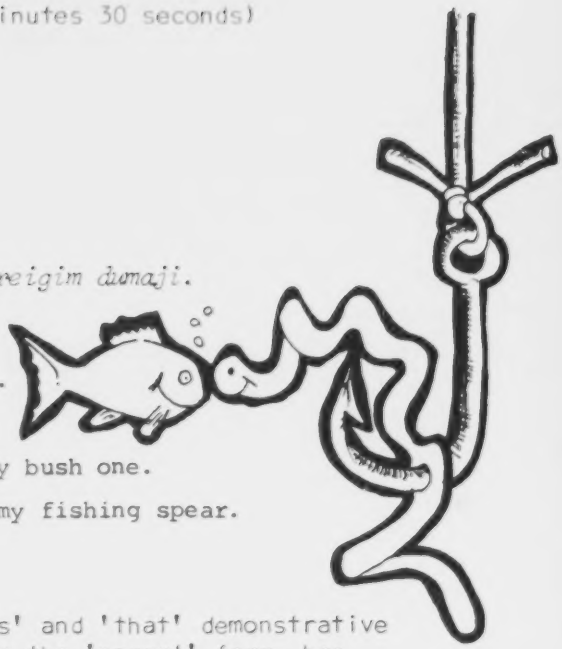
R and W fishing.

R: *Yu deigim dijan monanga lain.*

R: *Tharran fish gan breigim dunaji.*

W: *Yuwai, dijan bushwan bla mi, im mait breigim dunaji.*

R: *Wal, mi go dijei garrim main waiya.*



R: Take this nylon fishing line.

R: The fish can't break it.

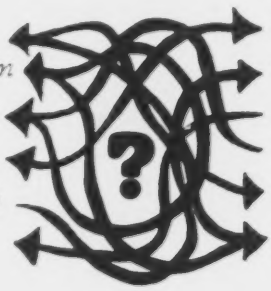
W: Yeah, the fish might break my bush one.

R: Well, I'll go this way with my fishing spear.

VOCABULARY

There is a set of singular and plural 'this' and 'that' demonstrative pronouns. The singular set, in addition to the 'normal' form, has both a 'long' form and a 'short' form (94).

Try to memorise these demonstrative pronouns:



dijan	this (normal form)
darrawan	that (long form)
dat	that (short form)
dislat	these
thadnob	those
dadlat	those

GRAMMAR

Now drill the demonstrative pronouns in the sentence:

Yu deiga <u>dijan</u> monanga lain.

PRONUNCIATION **P** may be **B**

The p sound may also be pronounced like a b sound (37, 44).

Try drilling these words that can be pronounced two ways:

purrɯn	~	*burrɯn*	place, put; from
pigipigi	~	*bigibigi*	pig, hog
piginini	~	*biginini*	child, baby
pogipain	~	*bogibain*	echidna
pulɯmat	~	*bulɯmat*	take away from; pull out
pap̃pap̃	~	*babbab*	puppy dog

USEFUL EXPRESSIONS

Try to learn these useful expressions:

Hu thɑnjea?	Who is that?
Hu thadlat?	Who are they? Which people?
Mi nyɯmen.	I'm new to the place.

SUPPLEMENTARY

Vocabulary

There are some two and a half dozen demonstrative pronoun forms, many of which form sets with alternate pronunciations (94). Some of these sets include:

jarrɑn	~	*darrɑn*	~	*tharrɑn*	that
jat	~	*dat*	~	*that*	that
dijmob	~	*dɪmob*			these
jadlot	~	*dadlot*	~	*thadlot*	those

Some dialects also use the form *dimbala* for 'those'.

Pronunciation

In some dialects the opposite tends to take place, i.e. b may be pronounced like a p.

Lesson 14 Cassette 2 Side 2 (8 minutes 35 seconds)

CONVERSATION

R and W fishing.

W: *Bigmob barramandi jeya ai bin gajim, yu luk.*

R: *Yumi kadimap basdam en deigimat binji en gabarra.*

W: *En yumi deigimbek olabat la shop na, klinwan.*

R: *Yuwai, en olabat selam jeya, dat bifpat.*

W: I caught a lot of barramundi - take a look.

R: Let's cut them up and remove the guts and heads.

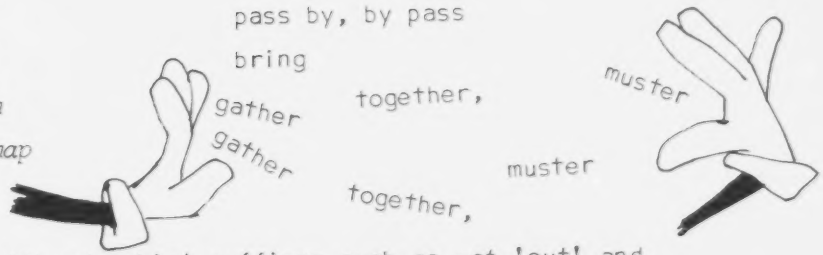
W: And then we'll take them to the shop cleaned.

R: Yeah, and they can sell the flesh (fish fillets) there.

VOCABULARY

Try to memorise these new words:

deigimbek	take, return
deigimat	remove
bajim	pass by, by pass
bajimap	bring
majurrum	gather together, muster
majurrumap	gather together, muster



GRAMMAR

Many verbs occur with adverbial suffixes such as -*at* 'out' and -*bek* 'back'. With some verbs the suffix changes the meaning only slightly; with other verbs it totally changes the meaning. Each verb has to be considered individually in context to learn its meaning (117).

Now drill the new words in this sentence:

Yumi deigimbek olabat la shop na.

PRONUNCIATION

The *d* sound when it occurs between two vowels may be pronounced like the *rr* sound (37, 44).

Try drilling these words that may be pronounced two ways:

budum	~	*burrum*	put; from
tideina	~	*tirreina*	this very day
gadim	~	*garrim*	with; have
dadei	~	*darrei*	that direction
dadan	~	*darran*	that
modiga	~	*morriga*	vehicle, car, truck

USEFUL EXPRESSIONS

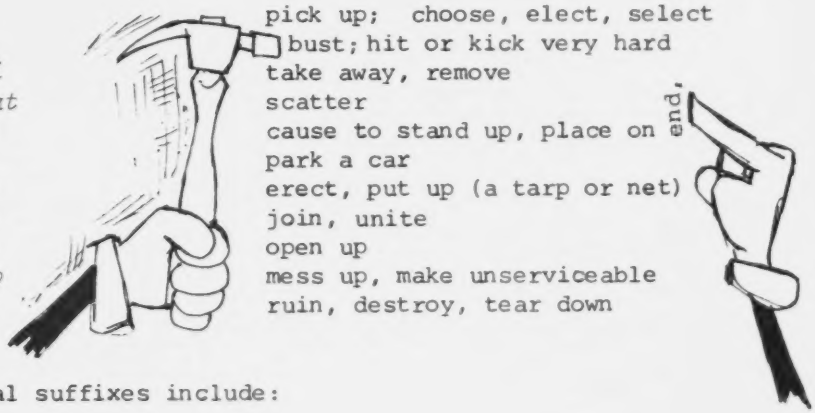
Try to learn these useful expressions:

Adbala, murnda gidap.	Hard - put some muscle into it.
Gud boi.	Thank you (to a male).
Gud gel.	Thank you (to a female).

SUPPLEMENTARY

Vocabulary

Here are some additional words that can be practised in the key sentence:



bigimap	pick up; choose, elect, select
bastimap	bust; hit or kick very hard
digidawei	take away, remove
skedadimat	scatter
jandimap	cause to stand up, place on end, park a car
ringimap	erect, put up (a tarp or net)
joinimap	join, unite
opinimap	open up
bagadimap	mess up, make unserviceable
runimdan	ruin, destroy, tear down

Grammar

Additional adverbial suffixes include:

-an	on
-ap	up
-dan	down
-in	in
-op	off
-ran	around
-wei	away

Lesson 15 Cassette 3 Side 1 (7 minutes 45 seconds)

CONVERSATION

R and W cooking the fish.

W: *Yumi dagadagat wanbala basdan.*

R: *Burrum na, ontap la eshis.*

R: *Wan im barn lilbit, yumi danimnan.*

R: *Barn lilbit, yumi deigimat dat skinpat isibala.*

W: **Let's eat one first.**

R: **Put it on the coals.**

R: **When it cooks a bit, turn it over.**

R: **When it cooks a bit longer then we can remove the skin and scales easily.**

VOCABULARY

Adverbs are used to indicate time. In addition to regular time adverbs, some words can be used as an adverb by adding the suffix *-taim* (153).

Try to memorise these adverbs:

basdan	first
bambai	later on
dinataim	at lunch time
dideina	this very day
wanwiktaim	in/for one week
mailawiktaim	the week one doesn't get money

N.B. In counting time, part of a unit of time is counted as a whole unit of time. Examples: If a person is asked to work for two weeks starting on Friday the 1st, he will have worked his two weeks come Friday the 8th even though he only worked six days. The first week of work only had one working day in it, but it is still counted as one week since it is part of the week unit of time. Or if a person buys a car in December 1981, he will have had the car three years come January 1983 even though he had it only fourteen months.

GRAMMAR

Now drill the new time adverbs in this sentence:

Yumi dagadagat wanbala basdan.

FSSM
TWT
FSSM
TW

13 Days = 6 Weeks !?!?!

PRONUNCIATION

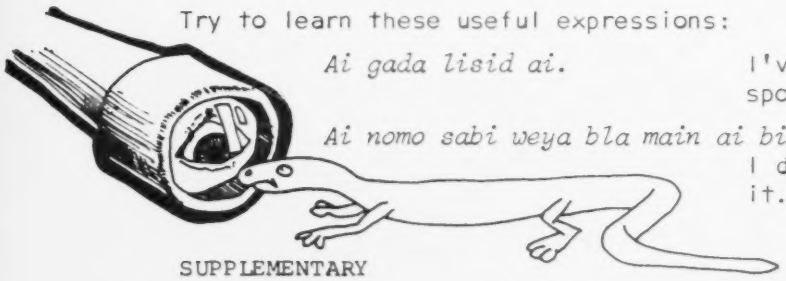
Some words that begin with two consonants may also be pronounced with a vowel inserted between the two consonants (39, 46).

Try drilling these words that may be pronounced two ways:

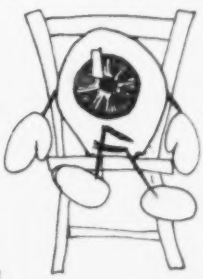
slip ~ silip	sleep
sneik ~ sineik	snake
snikap ~ sinikap	sneak up on

USEFUL EXPRESSIONS

Try to learn these useful expressions:



Ai gada lisid ai.	I've got a good eye for spotting lizards.
Ai nomo sabi weya bla main ai bin jidɔn.	I don't know why I didn't see it.



SUPPLEMENTARY

Vocabulary

The suffix *-taim* often occurs as *-daim* or *-dɔn*.

Some additional time adverbs are:

ailibala	early morning
dregli	soon
streidawei	immediately
tumantaim	in/for two months
milnait	in the middle of the night
naidɔn	at night
deidɔn	during the day
sabadɔn	late afternoon, around dusk
smogotaim	midmorning, midafternoon

Pronunciation

This vowel insertion normally occurs when the first consonant is an *s* and the second consonant is a nasal, an *l* or a semi-consonant (39).

Lesson 16 Cassette 3 Side 1 (7 minutes)

CONVERSATION

R and W after eating.

W: *Mi kulap na. Mi labda silip.*

R: *Yumi silip wansaid la jat wadi jeya.*

W: *Gardi! Sineik jeya! Im mait baidim yu!*

W: I'm full now. I'll have to have a sleep.

R: Let's sleep by that tree there.

W: Hey! There's a snake there! It might bite you!

VOCABULARY

Try to memorise these new adverbs:

wansaid	by, beside
tusaid	on both sides
datsaid	on the other side
gulijap	near
disaid	on this side
sangirrapwei	east

GRAMMAR

Location adverbs are often used with a prepositional phrase to make the location more specific (148).

Now drill the new adverbs in this sentence:

Yumi silip <u>wansaid</u> la jat wadi jeya.

PRONUNCIATION

sh J

The *sh* sound may also be pronounced like a *j* sound (37, 43).

Try drilling these words that can be pronounced two ways:

shugabeg	~	*jugubeg*	wild honey
sheigim	~	*jeigim*	shake
shabala	~	*jabala*	sharp
sholda	~	*jolda*	shoulder
shudum	~	*judum*	shoot
shuga	~	*juga*	sugar

USEFUL EXPRESSIONS

Try to learn these useful expressions:

Ai bin hatjamp nomo lilbit.	I got a fright.
Mai blad bin ranaxei.	I was so frightened my heart stopped beating.

SUPPLEMENTARY

Vocabulary

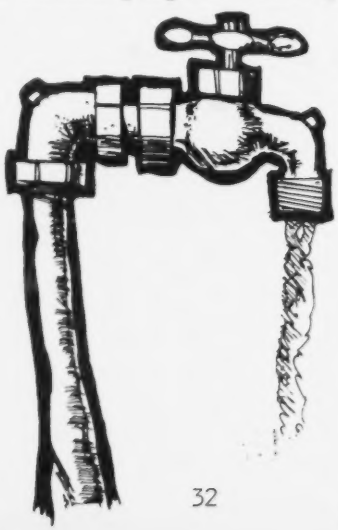
Some additional location adverbs are:

lida	ahead, in front
frant	ahead, in front
najasaid	on the other side

Grammar

There are several prepositional phrases that are often used in combination with a second prepositional phrase (151). These include:

la tap	above, on top of, over
la lid	ahead, in front of, leading
la midl	in the middle of, between



Lesson 17 Cassette 3 Side 1 (7 minutes 45 seconds)

CONVERSATION

R and W discussing what to do next.

W: *Yumi labda kipgon la shop na.*

R: *Weit na. Ai gin irrimbat jugubeg flai.*

W: *Jeya na olabat gowingowin la jat ai bla im.*

R: *Yumi labda bilimap jugubeg en deigimbek.*

W: We'll have to go on to the store.

R: Wait a minute. I can hear honey bees.

W: There they are — going in the hole where the honey is.

R: We'll have to fill up a container with honey and take it back.

VOCABULARY

Try to memorise these new words:

gowingowin	going in
bogibogi	swimming, bathing
barnbarn	burning
kadimkadim	cutting
weitweit	waiting
jinggibatjinggibat	thinking, considering

GRAMMAR

Verb action that is continuous or repetitious is indicated by reduplicating the verb (119).

Now drill the new words in this sentence:

Jeya na olabat gowingowin.

PRONUNCIATION **oNYion**

The *ny* sound is similar to the first 'n' sound in the English word 'onion'. It is made with the blade of the tongue against the roof of the mouth (34).

Try drilling these words that contain the *ny* sound:

nyangarri	selfish, unsharing
nyus	news
nyali	satisfied, pleased
nyarr	good, excellent
nyukurr	sacred, holy

USEFUL EXPRESSIONS

Try to learn these useful expressions:

Mi naf bulap binji na.	I've had enough to eat.
Ai nomo sabi hanggri la dis pleis.	I'm never hungry here. (Implication: The food is good and there's lots of it!)

SUPPLEMENTARY

Vocabulary

Here are some additional words that can be practised in the key sentence:

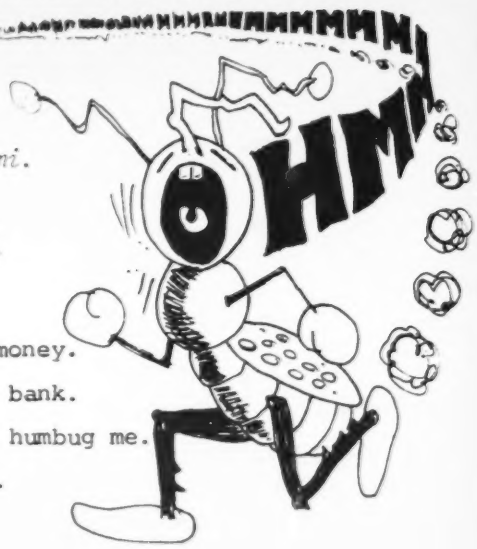
bluinbluin	puffing
paspas	passing by
grangran	spinning
laiyalaiya	lying
golagola	being angry

Grammar

An action that is of a relatively extreme duration may be indicated by multiple reduplication of the verb. This is usually accompanied by a rise in pitch on the verb, the high pitch being sustained throughout the multiple reduplication (120).

Lesson 18 Cassette 3 Sides 1 and 2 (7 minutes 40 seconds)

CONVERSATION



R and W counting their money.

R: *Thadmaj mani dat shop menija bin gibit la yimmi.*

W: *Ai labda go budum main mani langa beingk.*

W: *Main biginini oldei gaman hambag la mi dumaji.*

R: *Olabat mait deigimat bla go pleiplei la kad.*

R: **That shop manager gave us a lot of money.**

W: **I'll have to go put my money in the bank.**

W: **Because my children always come and humbug me.**

R: **They might take it to go play cards.**

VOCABULARY

A small group of auxiliary verbs is used in front of the main verb to express the idea that something may or should or cannot take place (128).

Try to memorise these auxiliary verbs:

mait	may
gan	can not
gin	can
labda	must, should
andi	will, want to
garra	will, should (N.B. In most cases where a Kriol speaker says, 'You *garra* do so-and-so', he is asking, 'Will you do so-and-so?' not commanding, 'You must do so-and-so!'.)

GRAMMAR

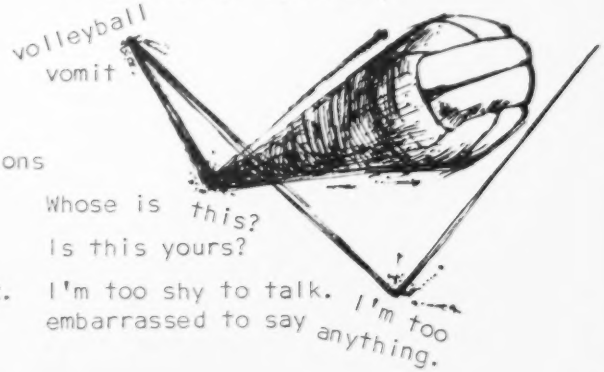
Now drill the new auxiliary verbs in this sentence:

Olabat mait deigimat bla go pleiplei la kad.

PRONUNCIATION **V = B**

The *v* sound may also be pronounced like the *b* sound (37, 44).
Try drilling these words that can be pronounced two ways:

veri	~	*beri*	very
vois	~	*bois*	voice
varenda	~	*barenda*	veranda
vilij	~	*bilij*	'village' - Aboriginal housing section of community
volibol	~	*bolibol*	volleyball
vomit	~	*bomit*	vomit



USEFUL EXPRESSIONS

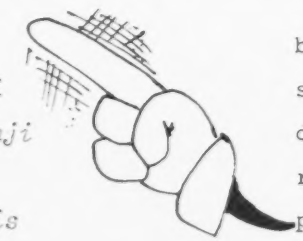
Try to learn these useful expressions

Blanga hu dijan?	Whose is this?
Blanga yu dijan?	Is this yours?
Mi sheim la mawus bla tok.	I'm too shy to talk.

SUPPLEMENTARY

Vocabulary

Here are some additional verbs that can be practised in the key sentence:



frait	be frightened
gudbinji	satisfied, happy, pleased
nogudbinji	dissatisfied, unhappy
mimba	remember
teiknodis	pay attention, obey, take advice
harriap	hurry

Grammar

There are two tenses: past tense and non-past tense. Past tense is indicated by the auxiliary verb *bin* while non-past tense is indicated by the absence of a tense auxiliary verb (127). However, some of the 'mode' auxiliary verbs contain a future tense orientation (129). These include: *andi*, *garra*, *wani*, and *gona* 'want to, intend to, will'.

Passive constructions are rarely used in Kriol. In most cases the passive idea ('John was hit') is expressed in an active construction ('X hit John') (137).

Lesson 19 Cassette 3 Side 2 (8 minutes 55 seconds)

CONVERSATION

R and W talking outside the shop.

R: *Mi thesteibala na. Mi gulijap perrish bla wada.*

W: *Wal, maidi yumi go baiyim loliwada.*

R: *Olabat nomo garrim loliwada la shop.*

R: *Olabat yangboi bin biniimap dumaji.*

R: I'm thirsty. I'm dying of thirst.

W: Well, let's go buy a cool drink.

R: They don't have any drinks in the shop.

R: The young boys bought them all.

VOCABULARY

Try to memorise these new words:

garrim	have
dringgimbat	drinking
meigim	make
wesstimbat	wasting; using
bringimap	bring
parrimap	take, carry

GRAMMAR

To change the meaning of a sentence from being positive to being negative, the auxiliary verb *nomo* is used in front of the main verb (125).

Now drill the new words in the following negative and positive sentences:

P: *Olabat nomo garrim loliwada la shop.*

W: *Nomo!* That's not right!

W: *Olabat garrim loliwada la shop.*

They do have drinks in the shop.

N.B. This drill is slightly different from previous grammar drills. After you have said and checked the negative sentence, another voice on the cassette will say *nomo!* ('that's not right!). You should then say out loud the positive sentence.

PRONUNCIATION

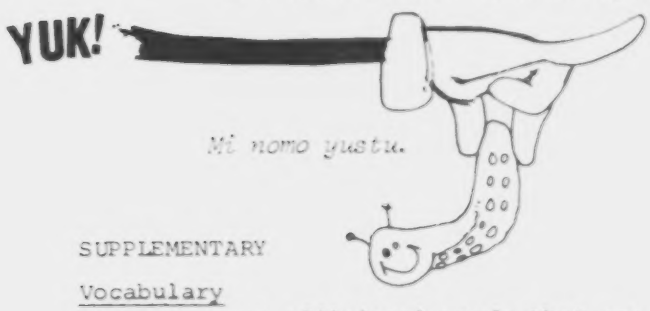
The s sound may also be pronounced like a j sound.
Try drilling these words that can be pronounced two ways:

sabi	~	*jabi*	know, understand
sidon	~	*jidon*	sit down; live; to be
silip	~	*jilip*	sleep
sogim	~	*jogim*	soak
supsup	~	*jupjup*	stew
sangodon	~	*jangodon*	sunset, west

USEFUL EXPRESSIONS

Try to learn these useful expressions:

Mi nomo sabi dis kainaba daga. — I'm not familiar with this kind of food. (N.B. This is a polite way of saying, 'No thanks, I don't care for any!')



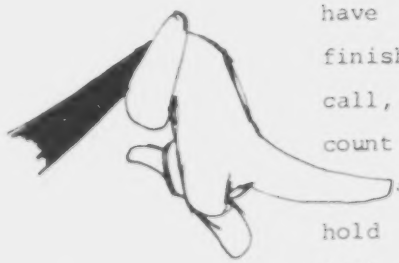
Mi nomo yustu. — I'm not familiar with it. (N.B. This often implies being uncomfortable.)

SUPPLEMENTARY

Vocabulary

Here are some additional words that can be practised in the key sentence:

abum	have
binifim	finish
kolum	call, name
kaudim	count
jibdim	shift, move
olum	hold
maindim	look after, tend to, protect
lukinat	watching, observing, spying on



Grammar

In addition to *nomo*, negative auxiliary forms used include: *no*, *nat* and *neba*. The latter two carry a sense of emphasis (125). Some dialects tend to use *nomo* more often than *no* and vice versa.

When more than one auxiliary verb is used in a sentence, the basic word order tends to be:

±	negative aux. vb.	±	past tense aux. vb.	±	other aux. vb.	+	main verb

Lesson 20 Cassette 3 Side 2 (3 minutes 10 seconds)

STORY

Minbala bin go la bilibong en gajimbat lorra barramandi en minbala bin dagat wanbala basdam en nathalot minbala bin deigimbek la shop en that shop menija bin gibit minbala thadmaj mani en afta ai bin thesdi, minbala bin go baiyam loliwada. Bat no loliwada bin jeya. Ola yangboi bin binijimap. Ai bin labda go en burra la beingk ola mani.

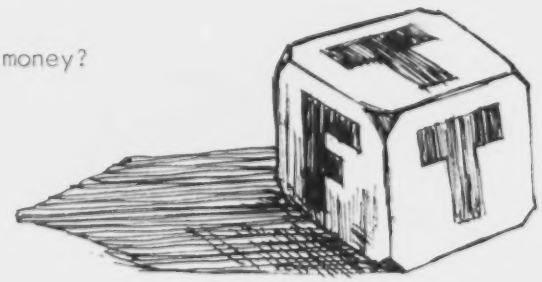
COMMENTS

lorra 'lots of'

Note that *afta* can mean 'afterwards' in addition to 'after'.

QUESTIONS

1. What did they do at the billabong?
2. How many fish did they eat?
3. What did they do with the rest of the fish?
4. What did they buy at the shop?
5. Why?
6. What did she do with the money?



(Answers are on page 71)

PRONUNCIATION **hAU nAU, brAUn cAU!?!**

The *au* sound (like the English 'ow' in 'now') may also be pronounced like the *a* sound.

Try drilling these words that can be pronounced two ways:

nau	~	*na*	emphasis particle
draundim	~	*drandim*	drown
sengraun	~	*sengran*	sand
buldaun	~	*buldan*	fall
jukdaun	~	*jukdan*	bend over, stoop down
graungraun	~	*grangran*	spinning

USEFUL EXPRESSIONS

Try to learn these useful expressions:

Ai bin bilim mijelb.
I sensed something was up.
I sensed something was wrong.

Dranginbala nomo garrim irriwul.
You can't reason with a drunk.

Grog bin idim im. Im bodi nomo gudwan.
Grog has affected him. He has no co-ordination.

Im gan girrim weit. Im gan burrun weit la graun.
He can't walk straight. He has problems taking each step.

Lesson 21 Cassette 3 Side 2 (9 minutes 20 seconds)

CONVERSATION

R and W planning to visit the bank.

R: *Yumi go la beink na, wulijim yumi garra boksimap mani.*

R: *Dunaji yumi garra burrum yumi mani la beingk.*

W: *Wal, yu weit la mi basdam.*

W: *Ai gajim main beig garrim main beingk buk.*

W: *Mi nomo garrim dunaji.*

R: Let's go to the bank so we can put our money away.

R: Because we need to put our money in the bank.

W: Well, wait for me first.

W: I'll get my bag that's got my bank book.

W: Because I don't have it.

VOCABULARY

Try to memorise these new words:

garrim	have
blandim	hide
geman	pretend
jukdam	bend over, stoop down
skellimap	weigh
doldol	ring the bell
dardim	make dirty

GRAMMAR

The 'reason' conjunction *dunaji* may be used at the end or at the beginning of a clause.

Now drill the new words in the following sentences:

Mi nomo garrim dunaji.

Dunaji mi nomo garrim.

N.B. In this grammar drill you should say the key sentence with the new words twice — once with *dunaji* at the end and then with *dunaji* at the beginning.

PRONUNCIATION **th=J**

The *th* sound may also be pronounced like a *j* sound (37, 43).

Try drilling these words that can be pronounced two ways:

thei	~	*jei*	they
theya	~	*jeya*	there
thadmaj	~	*jadmaj*	plenty, abundance
thinggibat	~	*jinggibat*	think, contemplate

USEFUL EXPRESSIONS

Try to learn these useful expressions:

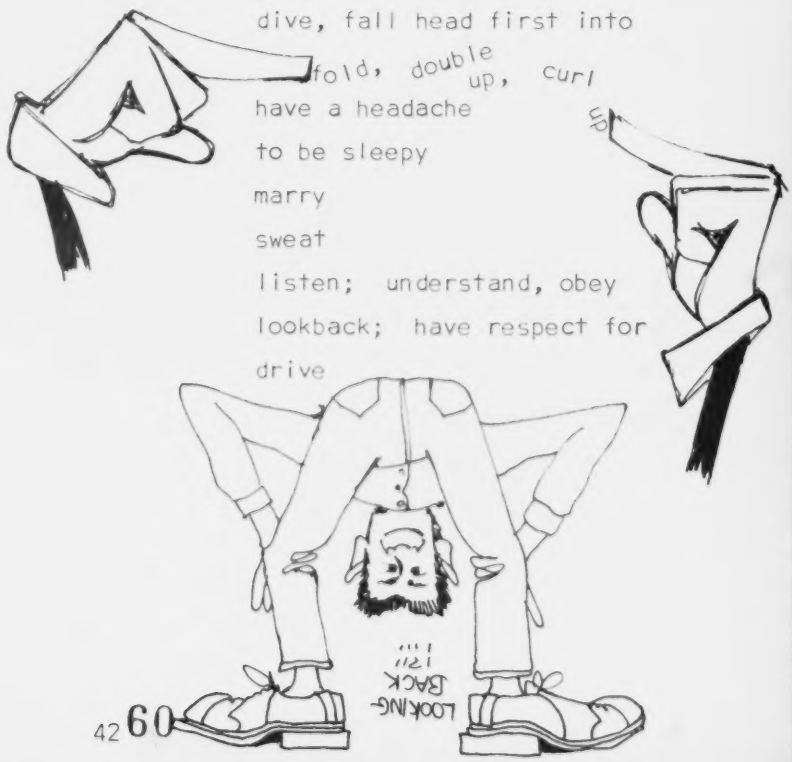
Yu bajimap dat prais.	Find out what it costs.
Ai gajimap dat prais dregli.	I'll have that amount of money soon.

SUPPLEMENTARY

Vocabulary

Here are some additional words that can be practised in the key sentence:

dirriwu	dive, fall head first into
dabulap	fold, double up, curl up
hedeik	have a headache
jilipiai	to be sleepy
merrit	marry
swetgidap	sweat
lisin	listen; understand, obey
lukbek	lookback; have respect for
draibum	drive



Lesson 22 Cassette 4 Side 1 (7 minutes 50 seconds)

CONVERSATION

R and W at the bank.

R: *Im opin dijan beingk?*

U: *Yuwai. Im opin na. Watfo?*

R: *Nomo, mindubala wandi burrum mani la beingk.*

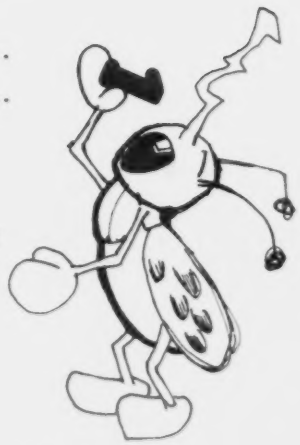
U: *Yo, yundubala wandi seibum lagijat na.*

R: Is the bank open?

U: Yes. It's open. What do you want?

R: We want to put some money in the bank.

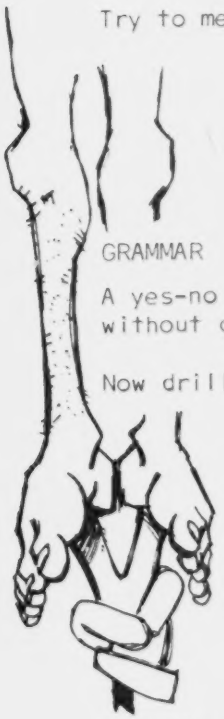
U: Yeah, you should save money like that.



VOCABULARY

Try to memorise these new words:

diskainbala	this kind of
lif	lift, ride
album	help
binijimapwan	last one



GRAMMAR

A yes-no type question is made by using a question intonation without changing the word order of a statement.

Now drill the new words in the following questions and responses:

Im opin dijan beingk?	*Yuwai, im opin dijan beingk.*
Im sabi diskainbala daga?	*Yuwai, im sabi diskainbala daga.*
Yu gin gibit mi lif?	*Yuwai, ai gin gibit yu lif.*
Yu wandi album mi?	*Nomo, ai nomo wandi album yu.*
Dijan im binijimapwan?	*Nomo, dijan im nomo binijimapwan.*

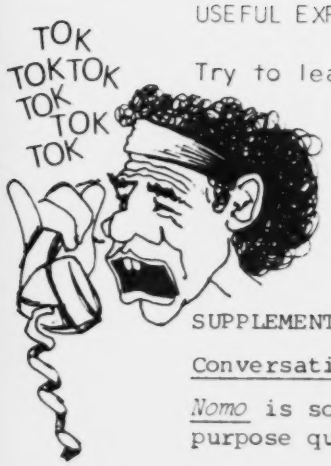
N.B. In this grammar drill you should say the question W asks on the cassette, then you should answer the question with either a positive response if R says *yuwai* or a negative response if R says *nomo*.

PRONUNCIATION **DZorp**

Some words that begin with two consonants may also be pronounced with the first consonant deleted (39, 46).

Try drilling these words that can be pronounced two ways:

ston	~	*ton*	stone
spiya	~	*piya*	spear
skreibum	~	*kreibum*	scrape



USEFUL EXPRESSIONS

Try to learn these useful expressions:

Im no bin gajim wanim yu bin toktok. — He didn't understand what you said.

Im gan lisin brabli. — He doesn't understand your language.

SUPPLEMENTARY

Conversation

Nomo is sometimes used as an initial response to certain reason or purpose questions that have no parallel in English.

Grammar

Another type of yes-no question is made by following a statement with a question tag. Question tags include: *ngabi*, *nga*, *eindit*, *ai* and *ngi*. (N.B. In Kimberley dialects *ngi* is a vulgar word, not a question tag.)

Pronunciation

This deletion of a consonant normally occurs when the first consonant is an *s* and the second consonant is a stop (39).

With words beginning with three consonants, the word may also be pronounced with the first consonant deleted and a vowel inserted between the remaining two consonants (40).

Lesson 23 Cassette 4 Side 1 (7 minutes 20 seconds)

CONVERSATION

U asking R and W for money.

U: *Ini mæn yu garrim?*

R: *Wæim bla yu wæidim?*

U: *Ai wæidim bla daga.*

R: *Najing na. Ai bin burrumsei la beingk.*

U: *Wal, ai labda go ngajængaja la enibodi bla daga.*

U: Do you have any money?

R: What do you want it for?

U: I want it for food.

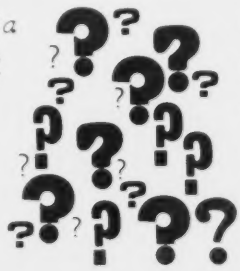
R: I don't have any. I put it all in the bank.

U: Well, I'll have to go beg some food off somebody else.

VOCABULARY

Content questions are made by using question words, usually at the beginning of the sentence, along with a question intonation (96).

Try to memorise these new question words:



wæim bla	why, what for
wijeijei	where; how
wadaim	when
blau	whose, for whom
wijæn	which
wæim	what

GRAMMAR

Now drill the question words in the sentence:

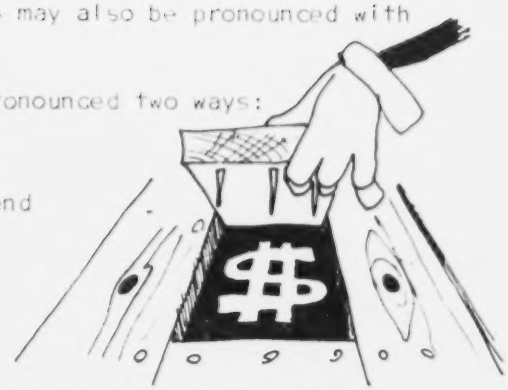
<u>Wæim bla</u> yu wæidim?

PRONUNCIATION **dzoRP**

Some words that end with two consonants may also be pronounced with the last consonant deleted (40, 46).

Try drilling these words that can be pronounced two ways:

eks	~ *ek*	axe
frend	~ *fren*	friend



USEFUL EXPRESSIONS

Try to learn these useful expressions:

Weya yu garra baindim mani?	Where will you get the money?
Ai burra yu la pitja.	I'll pay your way to the movie.
Ai garra jis tok. Eniwei ai tok.	I'm talking off the top of my head.
	I'm just thinking out loud.

SUPPLEMENTARY

Vocabulary

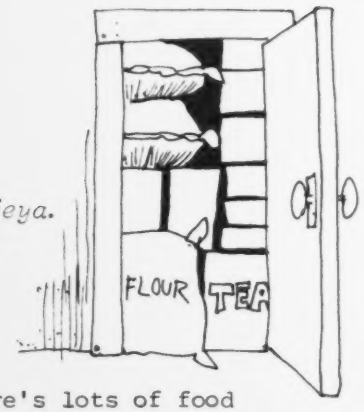
Here are some additional question words that can be practised in the key sentence:

amaj	WHY	how much
ameni	WHY	how many
hu blanga	WHY	whose
wajameda	WHY	why
watrong	why	why
wijeiwijwei	why	how; where
	why	
	why	
	why	

Lesson 24 Cassette 4 Side 1 (8 minutes and 5 seconds)

CONVERSATION

U asking R and W for food.



U: *Enibodi garrim daga iya?*

W: *Najing. Melabat bin ranat bla daga.*

R: *Yu labda go lugubat la shop. Blandibala daga jeya.*

W: *Datlat mɒnɑmɒnɑnga bin jis bilimapbat dat shop.*

U: **Does anyone have any food?**

W: **No. We've run out of food.**

R: **You'll have to go to the store. There's lots of food there.**

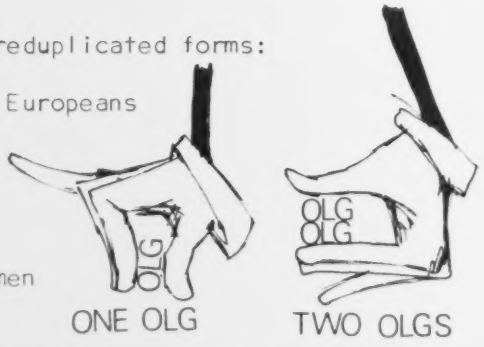
W: **Those Europeans just stocked the store.**

VOCABULARY

All nouns may refer to either singular or plural number. A few nouns, however, that refer to people also have a reduplicated form that emphasises the plural number (78).

Try to learn these new words and their reduplicated forms:

mɒnɑnga	European, Europeans
mɒnɑmɒnɑnga	Europeans
olmen	man, men
olmenolmen	men
olgɑnen	woman, women
olgolgɑnen	women
wɑngulubala	widow, widows, orphan, orphans, poor person, poor people
wɑnguluwɑngulubala	widows, orphans, poor people



ONE OLG TWO OLGS

GRAMMAR

Now drill these new words in the following sentences:

Jatlat <u>mɒnɑmɒnɑnga</u> bin jis bilimapbat dat shop.

Tharran <u>mɒnɑnga</u> bin jis bilimapbat dat shop.

N.B. Don't forget to change the plural demonstrative pronoun to the singular pronoun as you practise this drill. The singular pronoun cannot be used with a plural subject.

USEFUL EXPRESSIONS

Try to learn these useful expressions:

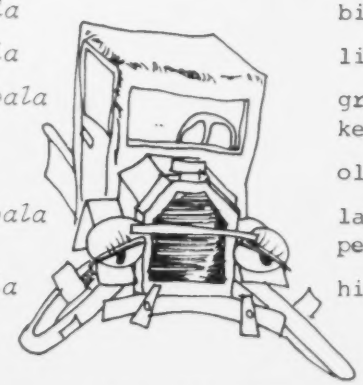
Dijan im streinja kantri.	I've never been here before.
Ai gin gajim yu throut?	May I record what you say?
Ai gin gajim yu garrim kemra?	May I take your photo?

SUPPLEMENTARY

Vocabulary

Here are some additional words that can be practised in the key sentence:

debala	deaf
bigbala	big; older
lilbala	little; younger
gridibala	greedy, selfish; idiom: very keen about something
olwan	old
leisibala	lazy, non-productive (used of people and machinery)
haibala	high; important



Grammar

Reduplication is also used with adjectives to emphasise or intensify the quality expressed by the adjective (102).

Lesson 25 Cassette 4 Sides 1 & 2 (9 minutes)

CONVERSATION

R and W discussing going to the clinic.

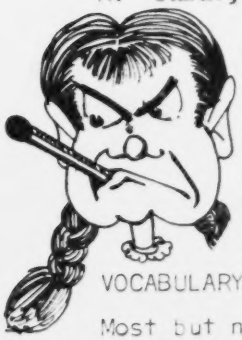
R: *Yumi deigim la hospil, dis lilwan gel.*

R: *Im barnbarn bodi burrwn that soa.*

W: *Shainiwan ting that sista garra burra la yu mawus.*

W: *Maitbi yu hotwan bodi, yu sik insaid. Wal, im ladim im no.*

R: *Yuwai, im dalim la sista yu sikbala.*



R: Let's take this little girl to the clinic.

R: She is hot because of that sore.

W: The sister will put a shiny thing in your mouth.

W: If you're running a fever, it will let her know.

R: Yes, it tells the sister that you're sick.

VOCABULARY

Most but not all adjectives may occur with either the -*wan* suffix or the -*bala* suffix (100).

Try to memorise these adjectives:

lilwan	~	*lilbala*	little
longwan	~	*longbala*	tall, long
bonwan	~	*bonbala*	skinny, thin
medwan	~	*medbala*	dumb, mentally afflicted, senile, silly (most any deviant behaviour)
bedwan			fat
blekbala			Aboriginal

GRAMMAR

Now drill the new adjectives in the sentence:

Yumi deigim la hospil, dis lilwan gel.

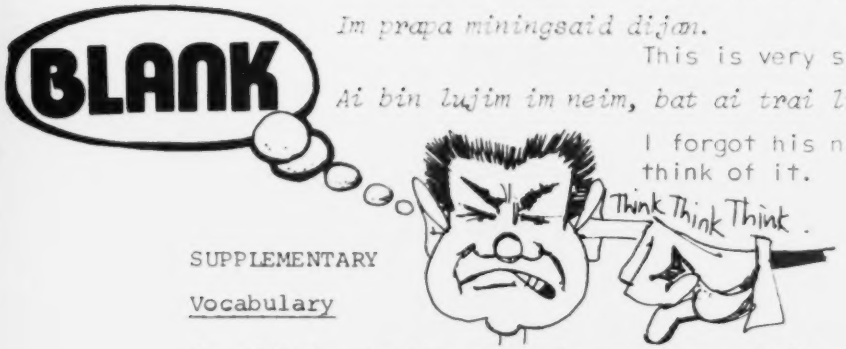
USEFUL EXPRESSIONS

Try to learn these useful expressions:

Yu irrim mi na. Listen closely. Pay close attention.

Im prapa miningsaid dijan.
This is very significant.

Ai bin lujim im neim, bat ai trai lugubat.
I forgot his name, but I'll try and think of it.



SUPPLEMENTARY

Vocabulary

In addition to the adjective suffixes -*bala* and -*wan*, -*baga* is sometimes used.

Normally number adjectives take -*bala* but not -*wan*, while colour adjectives take -*wan* but not -*bala*.

Most adjectives may occur without any suffix.

When the object being described by the adjective is known from the context, the object may be deleted and the adjective stand alone if it has a suffix (105).

Lesson 26 Cassette 4 Side 2 (8 minutes 15 seconds)

CONVERSATION

R and W with the little girl at the clinic.

R: *Yu jis jidan kwaitbala. Yu nomo bratn.*

W: *Darran sista garra burrman enuwei basdan.*

W: *Im garra burrman najakain la yu, dijei la yu masus.*

R: *Yu nomo brat. Yu bruqum.*

W: *Yuwai, yu breigim en yu juluwan dat lilwan glaspat dumaji.*

R: Sit quietly. Don't be afraid.

W: This is the first thing the sister will do.

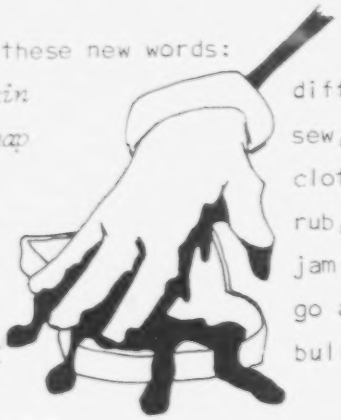
W: She'll put this thing in your mouth, like this.

R: Don't get frightened. You might break it.

W: Yeah, because if you break it you'll swallow the little pieces of glass.

VOCABULARY

Try to memorise these new words:



najakain	different, unusual
mindimap	sew, make, repair
klos	clothes
rabun	rub, spread, smear
jem	jam
abdun	go after, try to catch up with
buligi	bullock, cattle

GRAMMAR

The object of a verb may often be deleted when it is known from the context (177).

Now drill the new words in this sentence:

Im garra burrman najakain.

N.B. In this grammar drill, two new words (a verb and an object) will be substituted in the key sentence. After you say and check the sentence with the two new words, you should then say the same sentence but with the object deleted.

USEFUL EXPRESSIONS

Try to learn these useful expressions:

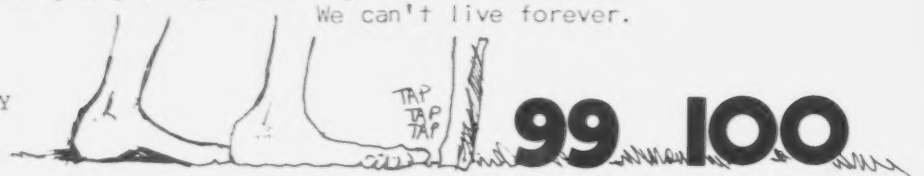
Imin blidim mijelb brabli bla im.
She grieved greatly for him.

Mai abuji mela bin lujim.
My father's mother died.

Yumi gan gajimap handrid yias.
We can't live forever.

SUPPLEMENTARY

Vocabulary



Here are some additional words that can be practised in the key sentence:

greibim	scrape
brendim	brand, mark for identification
boilim	boil
berrimap	bury
ranimap	chase after, catch
slekim	loosen
bambim	bump

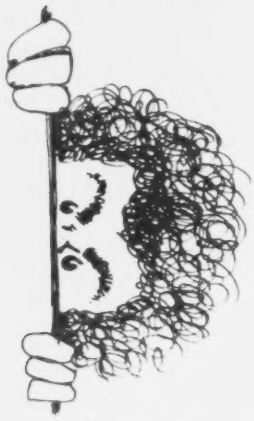
Grammar

Object deletion may take place with all verbs that occur with the -*im* transitive suffix or one of its variants -*am*, -*a*, -*um*, -*it*, -*i* (115).

-im object

Lesson 27 Cassette 4 Side 2 (7 minutes 35 seconds)

CONVERSATION



R and W go to the council office.

R: *Yu orait. Im jis gibit yu medisin.*

W: *Wal, mela go ngarra la ofis na.*

W: *Maitbi jek bla mela jeya bin gaman.*

R: *Ent jek bla mela?*

W: *Ent biginini mani bin gaman bla mela?*

U: *Najing. Konea nomo bin gaman tidei.*

R: You're OK. She'll just give you some medicine.

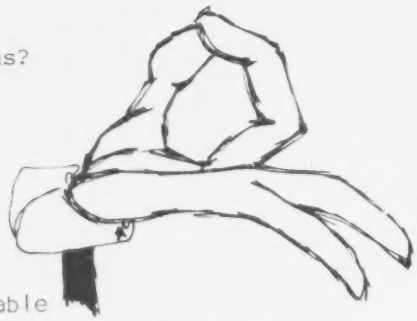
W: Well, let's go check at the office.

W: Maybe a cheque's come for us.

R: Any cheques for us?

W: Did any child endowment come for us?

U: No. Connair didn't come today!



VOCABULARY

Try to memorise these new words:

orait	all right, okay
jabibala	wise, knowledgeable
atsaid	in the middle of (a body of water)
lambarra	father-in-law, son-in-law
sabadaim	late afternoon, evening tea time

GRAMMAR

Simple sentences that describe the state or condition or location of an object do not contain a main verb (165).

Now drill the new words in the sentence:

Im <u>orait</u>.

N.B. In this grammar drill, the new words to be substituted in the key sentence will not be given by themselves; instead, they will be given in a phrase to be substituted in the key sentence.

USEFUL EXPRESSIONS

Try to learn these useful expressions:

Olabat bin dumbat la main ai.
I saw them do it with my own eyes.

Imin dalim mi la ai. He said it to my face.

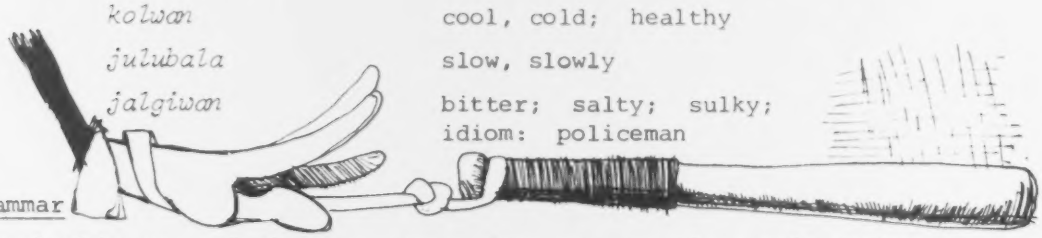
Imin obinim main irriwul brabli.
He made me understand very clearly.

SUPPLEMENTARY

Vocabulary

Here are some additional words that can be practised in the key sentence:

kukwan	cooked, ripe
laibwan	live, living
laibiliwan	active
bojiwan	sporty
meikapwan	artificial, make believe
milkiwan	cloudy, whitish (of liquids)
maiyalbala	unsophisticated, ignorant
kolwan	cool, cold; healthy
julubala	slow, slowly
jalgiwan	bitter; salty; sulky; idiom: policeman



Grammar

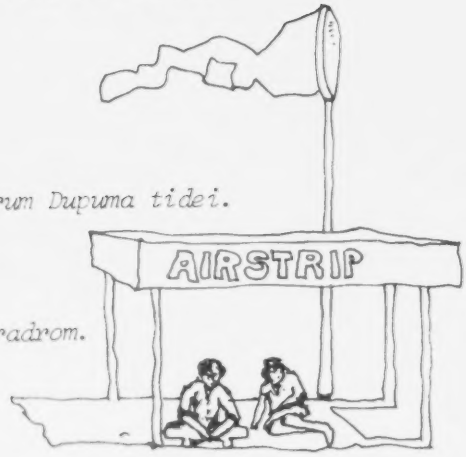
Though this type of simple sentence does not contain a main verb, it may contain auxiliary verbs (175).

The word order in these types of simple sentences may be inverted within certain constraints (173).

Lesson 28 Cassette 5 Side 1 (8 minutes 10 seconds)

CONVERSATION

R and W discussing going to the airstrip.



R: *Yumi go tharrei la erradrom.*

R: *Dumaji thatlat skulkid garra kambek burrum Dupuma tidei.*

W: *Yuwai, garra jarra, ngabi?*

R: *Yuwai, garra jarra.*

W: *Wal, yumi go weidabat bla olabat la erradrom.*

R: *Yuwai, jeya na yumi jidanbat mijanet.*

R: Let's go the airstrip.

R: Because the kids are coming back from Dhupuma today.

W: Yeah, by charter plane, right?

R: Yes, by charter.

W: Well, let's go wait for them at the airstrip.

R: Yeah, let's sit down there together.

VOCABULARY

The reflexive and reciprocal pronouns *mijelb* and *gija* are sometimes used in adverbial constructions (92).

Try to memorise these new words:

mijanet	together
mijelb kantri	alone
mijelb mijelb	individually
binjigija	face to face
bekbongija	back to back
ribgija	side by side

GRAMMAR

Now drill the new words in this sentence:

Yumi jidanbat mijanet.

USEFUL EXPRESSIONS

Try to learn these useful expressions:

Imin dabulwap mijelb.	He curled up.
Imin streitnim mijelb murnda.	He stretched himself (and yawned).
Mi bratn bla dagat wansaid la mnanga.	I'm very uncomfortable eating with whites.
Mi bulorrimap yu mawus.	You lead the way and I'll say (or sing) what you say (or sing).

SUPPLEMENTARY

Vocabulary

In its basic use *mijelb* is a reflexive pronoun that is used for all persons (91). In some dialects it occurs as *jalb* instead of *mijelb* in some contexts.

In its basic use *gija* is a reciprocal pronoun that expresses a mutual or reciprocal relationship of two or more participants (94).

Here are some additional adverbs that can be practised in the key sentence:

eniwei	anyway, randomly; somehow
gubala	quickly
longtaim	for/after a long time; a long time ago
olagija	for ever, for good; totality
wanmo	once again, one more time

Grammar

Mijelb is also used in some constructions to emphasise a particular participant, as are *na* and *gin* (92). Emphasis can also be indicated by changing word order (173).

Lesson 29 Cassette 5 Side 1 (7 minutes 30 seconds)

CONVERSATION

R and U discussing the children's return.

U: *Wijei yuidubala meikin?*

R: *Mindubala go ngarra la thatlat biginini ani kambek burrum Dupuma.*

U: *Olabat nomo kambek didei.*

R: *Yuwai, tharran jeajea jarra weya im oldei jidanabat jeya andi bajimap.*

U: Where are you heading?

R: We're going to go look for the children who are coming back from Dhupuma College.

U: They're not coming today.

R: Yes they are. That charter plane that is based there is bringing them.

VOCABULARY

Try to memorise these new words:

weya	(relative conjunction) that, which, who
jarra	charter plane, light aircraft
blendibala	lots, many, enough
jandap	stand, stand up, to be

GRAMMAR

A relative clause may be embedded in a main clause with or without the use of a relative conjunction (172).

Now drill the new words in the following sentences:

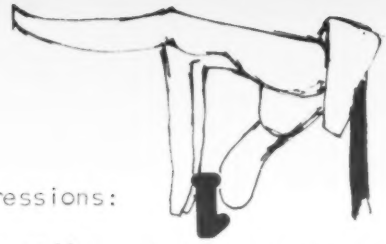
Tharran jeajea jarra jeya weya im oldi jidanabat jeya andi bajimap.

Mindubala andi go ngarra la thatlat biginini weya alabat ani kambek burrum Dupama.

Blendibala lagijat weya ai bin dali yu jandap jeya.

There are lots of them there, like the ones which I told you about.

N.B. In this grammar drill, new words will not be substituted in a key sentence; instead, three whole sentences will be drilled.



USEFUL EXPRESSIONS

Try to learn these useful expressions:

Yuumi wanbala ai bin gajim. I got one for us to share.

Dubala gija wantaim yu kadimap.
Carry two at a time.

Yu gan ranawei burru yu job. You shouldn't shirk your responsibilities.

Ai sabi yu burrun but rait la gabarra.
I know you very well.

SUPPLEMENTARY

Vocabulary

A special use of *jidan* 'sit, sit down', *jandap* 'stand, stand up', and *leidan* 'lay down' is to indicate the 'existence' of an object (124).

Here are some additional adverbs that could be practised:

tumeni	very many, very much
tumaj	very much, very many
datmaj	so much, too great, a high quantity
mobeda	better, preferably

Lesson 30 Cassette 5 Side 1 (9 minutes 5 seconds)

CONVERSATION

R and W discussing the children's return.

R: *Jeya na olabat.*

W: *Wal, yumi labda gobek na en gugumbat daga bla olabat.*

R: *Gugum. Binij na. Dagadagat.*

W: *En burrum jeya washimbat klos bla olabat.*

R: *En yumi ami brabli bisi na, ei?*

W: *Yumi gan sabi wijanwijan bla dumbat.*

R: There they are.

W: Well, we'll have to go back and cook some food for them.

R: Cook and cook and cook. When we finish, eat and eat.

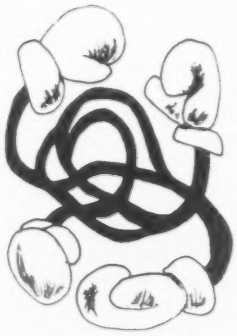
W: And then washing their clothes.

R: We'll be very busy now, won't we?

W: There'll be so much to do we won't know what to do.

VOCABULARY

Try to memorise these new words:



washim	wash
grajim	dig
kilim	hit, kill
rudimat	dig up, destroy
dojim	shine a torch on
rabumat	erase, delete

GRAMMAR

The continuous or repetitive nature of an action is often indicated by using the suffix -*bat* on the verb (119).

Now drill the new words in the following sentences:

Burrum jeya yumi washim.bat bat bat bat bat..... etc.....

N.B. In this grammar drill, the new word will be substituted in the key sentence; then the same new word but with the -*bat* suffix will be substituted.

USEFUL EXPRESSIONS

Try to learn these useful expressions:

Stedidan. Nomo burrumbutbat.
Slow down. Don't drive so recklessly.

Melabat bin dai la langgwis.
Our language has died.

Melabat burrumbat langgwis la baibul.
We're translating the Bible into language.

Yu gan julumap mi bla tharran.
You're not going to talk me into that.

SUPPLEMENTARY

Conversation

Burrum jeya is a discourse marker that basically indicates the beginning of the next event in a narrative.

An action that is of relatively extreme duration may be indicated by lengthening a vowel of the verb and simultaneously raising the pitch and sustaining the high pitch on the lengthened vowel (121).

Vocabulary

Here are some additional words that can be practised in the key sentence:

jwelap	swell up
bluin	breathe

Grammar

The suffix -*bat* on some verbs occurs as -*abat* or *labat* (119).

There are a small number of verbs that contain -*bat* but whose meanings are extended beyond the simple continuous or repetitive action (120).

Lesson 31 Cassette 5 Side 2 (5 minutes 25 seconds)

A TRADITIONAL STORY TOLD BY QUEENIE BRENNAN OF BAMYILI.

Wal dijan naja stori bla krokadail.

Wal dat drimtaim dis stori dei bin dalim mi geman pipul yustu lib langa woda insaid. Bat dis krokadail imin abum dat faiya. Im no bin ladim enibodi tatjim dat faiya bla im en imin oldei nesimbat tu dat faiya. Olda pipul bin trai bla girrim jat faiya. Najing. Im no bin larrim olabat.

Wal dislot bed fram antop dei bin - dei bin lukinat na. Dei bin lukinat, "O. Wi gan idimbat oldei rowan taga. Buji maitbi wi girrim jat faiya fram dat krokadail mairri wi gin kukum. Im gin meigim kukwan." Dei bin lagijat. "Wal yu trai gorran bajam." Dei bin lagijat la jat wanim - igul.

Wal dat igulmen imin - imin daibdan na la woda. Imin daib rait la jat krokadail wea imin nesimbat dat faiya. Imin trai girrim. No. Dat krokadail bin hitim im garrim teil. Imin andimwei im.

Orait imin kamat. "Najing. Ai gan girrim jat faiya. Imin hitim mi garra im teil."

Orait najan bin trai na. Imin - wanim - ol - ol difrin kainab bed dei bin trai goin la jat woda, girrim jat faiya. Dei bin traitrai. Najing. Dei kudn girrim.

Wal dei bin jingginabat na. "Ai dono hau wi gona girrim jat wanim - faiya. Maitbi wi garra wanim na. Wi garra jidan la woda olagija."

Wal dei bin jingginabat.

Wal wantaim dei bin lukinat dis kingfisha, kingfishamen. Imin olweis go langa - la bigwan wodahol.

Wal im oldei daibin fram longwei. Dei bin ol luginat la im, im oldei jamp. Dei bin jingginabat dislot olmenolmenwan. "O yea wi trai girrim im. Maitbi im na im gin album wi." Dei bin lagijat. Dei bin go langa im. Dei bin asgim im na. "Kaman. Maitbi yu na kingfishamen yu gin album mibala." Dei bin lagijat. "Wotfo?" Imin lagijat. "Nomo. Yu wandi girrim jat faiya bla mibala. Bikos mibala wandim bla gugumbat taga." "Wal ai gin trai." Imin lagijat la olabat.

Wal neksdei dei bin ol jidan na raidaran la jat riba langa beingk. Nomeda wijan enimul darrei dei bin ol blekbala.

Wal dei bin watjimbat na la jat kingfishamen. Dat kingfishamen imin flaiwei na rairron top la skai en imin kamdan. Imin kamdan. Binij. No saun imin neikim. Imin jis goin rait insaid na la jat woda. Imin jis lukinat girrim jat faiya jis laik najing. Jat tetl - krokadail imin trai tenaran. Imin luk. Najing. Imin luk jea jat faiya imin jis teigim na jat lilbed. Nomo lilbed. Dat kingfishamen. Imin trai jeisimap. Najing. Tu leit.

Wal dudei wi laki, yu no. Wi garrim faiya. Wi gin meigim faiya atsaid. Bat if dei no bin andi deigimat jat faiya fram jat krokadail, maitbi dudei wi gona silipbat insaid woda. Binij.

This other story is about the crocodile.

They told me this story about the dreamtime in which the people used to live underwater. But it was the crocodile who had fire. He wouldn't let anybody touch his fire. He always kept it with him. The people tried to get the fire, but they couldn't. He wouldn't let them.

But the birds of the sky were watching. They were watching and they said, "Oh, we can't continue to eat raw food. If we can get the fire from the crocodile, then maybe we can cook our food. The fire can cook it." They said to the eagle, "You try and go down first."

The eagle-man dove down into the water. He dove right to where the crocodile was looking after the fire. He tried to get it, but he couldn't. The crocodile hit him with his tail and chased him away.

He came up out of the water and said, "It's useless. I can't get it. He hit me with his tail."

Then another one tried. All sorts of birds tried going into the water to get the fire. They tried and tried and tried. But it was useless. They couldn't get it.

So they thought about it. One of them said, "I don't know how we're going to get that fire. We may have to live in the water forever."

They kept thinking.

Then one day they were watching the kingfisher, the kingfisher-man. He always went to the big waterholes.

He always dove in from high up. All of the older man were watching him perform and they thought, "Yeah, we'll try and get him. Maybe he can help us." So they went to him and they said to him, "Come, kingfisher-man, maybe you can help us." "Do what?" he said. "You try and get that fire for us, because we want it to cook our food with." "Well, I'll try," he said to them.

The next day they all lined the banks of the river. All of the animals were there, but they were really people.

They were all watching the kingfisher-man. He flew way up into the sky and then he came down. He came down and that was it. Without a sound he went straight into the water. He had his eyes on the fire and grabbed it in a flash. The crocodile turned around and looked but he didn't see a thing. He looked for the fire but it was gone, the kingfisher-man had taken it. He tried to chase after him, but he couldn't. It was too late.

Today we're lucky because we have fire. We can make fire on land. But it they hadn't taken the fire away from the crocodile, maybe today we'd still be sleeping underwater. The end.

Lesson 32 Cassette 5 Side 2 (4 minutes 15 seconds)

FRANK RANCH OF BAMYILI TELLING ABOUT A VISIT TO A DAM AND A SEWERAGE TREATMENT PLANT IN SYDNEY.

Mibala bin go langa jat dem en a — afta mibala bin godan na. Mibalan godan langa jat awus, lil hawus jea rait la midl la brij, en mibala bin gowin na. Wi bin gowin insaid an jat men bin brejim batn bla mibala. Imin — mibalan godan, godan yilif. Godan yilif, pulap langa midl, apwei. Mela bin lukaran. Wi bin luk jarrawei an wi bin luk dijei. Ol kliya longwei.

Orait mo igin imin tok la mibala, "Go la najawan." Mela bin ol jambon. Wi bin godan igin. Pulap. Wi bin wokaran na. Wi bin kamat. Wi bin lukinat. Lukaran abrriwei na an gobektaim mibala bin ol gowin la jat doa.

Orait mibala bin ol gidin. Imin prejim batn. Wi bin goap flainsut raidap langa dop. Melan gobek den langa modiga, go langa taunwei. Hafwei melan go dagadagat dina. Wi bin baimbat anijing. Wi bin baimbat dina bla mibala an wi bin gobek hafwei. Wi bin abum dina. Wi bin dagat dina. Afta dina wi bin kaminap raidap langa jat - wadagolum - jat surij, langa jat surij wadagolum - pan.

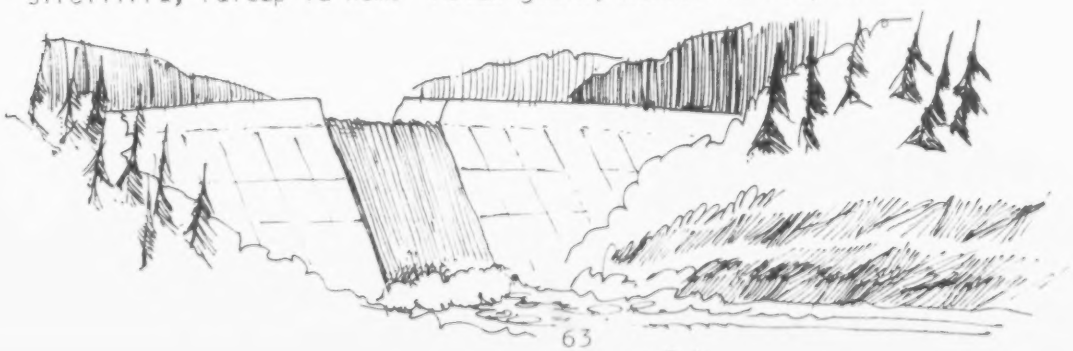
Wal mibala bin go na lukaran. Luk.

Orait afta jat mibala - ai bin gowin na. Mibala najalot bin gowin. Bat naja dubala bin du fraitn du gowin. Dubala bin nomo laigim bolorrimap langa mibala. Mibala bin gowin. Mibala najalot bin gowin na raidap - raidap jangodan. Kamat. Wi bin lukaran la dubala. Dubala jarrei jandap, kip widabat bla mibala yet. Bat mibala bin jingat. Mibala bin jingat langa olaba - dubala. Jei bin kaman din. Bikos jei bin du fraitn du gowin la jat hol. Jei rekan deinjis.

An afta jat mibala bin gobek la jat modiga na, la jat modiga. Wi bin ol sei gudbai langa jat munanga, la jat bojwan, an mibala bin kipgon na. Wi bin gaman. Wi bin hidim ola kaumob bajam.

Brom jea o - ola munanga garra yarraman, garrim hos, yuno. Mibalan bajim na olabat an mibalan kipgon raidap langa - langa roud. Wi bin baindim waitwan dakdak, lillilwan. O bigmob.

Brom jea mibalan kipgon raidap - kaman raidap langa taun na, streittrru, raidap la hom. Melan gidin, kambek la kemp na.



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We went to the dam. After we got there we went down inside it. We went to the little house that is right in the middle of the 'walkway' and we went in. We went inside and the man there pressed a button for us and we went down. We went down in the lift and we stopped half way down. We looked around. We looked this way and that way. There was a long clear view.

Then he spoke to us again. "We'll go to another spot." We got in and went down again. We stopped and then walked around. We came outside and observed everything. We looked everywhere and when it was time to go back, we went in through the door.

We went in and he pressed the button. We went up like a flash right to the top. Then we went back to the car and headed towards town. Half way back we went and ate lunch. We bought all kinds of food. We bought our lunch and went back half way and had our lunch. We ate our lunch and then after lunch we went to the sewerage ponds.

We went and looked around, just had a look.

Then I went in. Some other people and I went in. But the other two were frightened to go in. They didn't want to follow us. So we went in. The others and I went all the way to the western side. When we came out we looked for the other two. We saw them standing there, still waiting for us. So we called out to them. They came then, but they had been too frightened to go into the tunnel. They figured it was dangerous.

Then we went back to the car. We said goodbye to the whiteman, to the guide, and we headed home. We drove along and first off we came across some cattle.

Then we came across some whitemen with *yarraman*, with some horses. We passed them and continued along the road and we found some little white ducks, a whole flock of them.

Then we continued on back to the city and we went straight through the city all the way to where we were staying. We arrived back at the place where we were staying.

Lesson 33 Cassette 5 Side 2 (2 minutes 30 seconds)

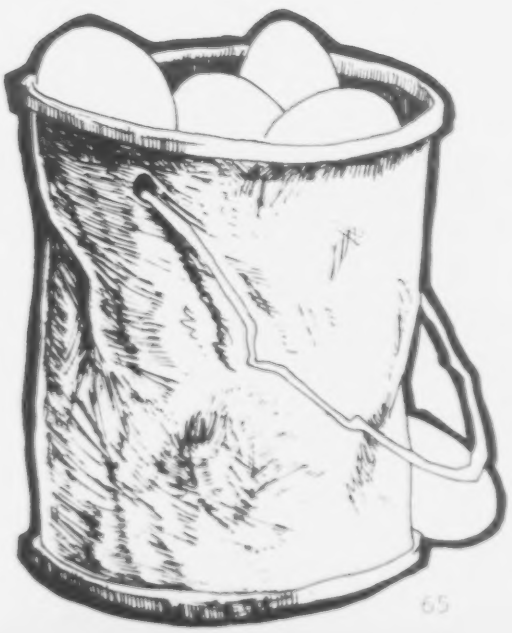
GLADYS DOBO OF BAMYILI TELLING ABOUT A CHILDHOOD EXPERIENCE.

Dijan longtaim la fam en wi bin abum ol fam dea langa lolebul. Dijan la Katharrain en mai fatha yusta wek dea blanga dat men. Imin — dat men imin neim ol Jim.

Orat wantaim ai bin luk bla langa dat - blanga wanim - wea olda faul dei sidan langa. Dei bin abum lil hat en ai bin luk lorra eig en ai bin go randan en girri biliken. Ai bin ranbek garra biliken en ai bin bilimap olda eig, bilimap rait ful la dat biliken en ai bin go, gobek en dijan mai kajin bin dalim mi, "Hei! Watfo yu bin stilimbat? Yu burrumbek. Dat blanga waitbala." Imin lagijat la mi en ai bin git wail din. Ai bin lagijat la im, "Buji ai ani girrim dijan eig, ai gin girrim bikos mi bos. Na yu jarrap." Ai bin lagijat la im.

Wel imin git kwait na. Imin sidan lukinat mi. Ai bin digim digim langa dat — bai tha faiya en ai bin burrum olda eig dea en ai bin kaburrumap. Sam - wen ai bin kaburrumap ol dat eig bin jis wanim - bas insaid langa dat graun, yu no, la hot graun, det, la eshis. Imin - imin kamatkamat ol dat yok brom dat shel en dis - ol Jim imin kamdan na. Imin kamap en imin lagijat en imin askim mi na, "Wanim dea yu gugumbat, Dabudatda?" Imin lagijat la mi en ai nomo bin ensim la im en dat mai kajin bin dalim im, "Im kukumbat eig. Imin stilimbat brom dat awus." Imin lagijat la mi en a — mindubala bin agamen na. Imin graul la mi, "Nekstaim yu nomo wani go stilimbat." Imin lagijat la mi.

Orat ai bin jeijim - ai bin nili kilim im garram baiya stik. Bat ai bin ranawei. Dat ol Jim imin jeijimap. Ai bin ranawei longwei.



This happened a long time ago on a farm. There was this old farm at the low level at Katherine and my father used to work there for a man named Jim.

One time I noticed where all the chooks were kept. They had a little hut and I saw a lot of eggs, so I ran and got a billycan. I ran back with the billycan and I filled it up with all the eggs. I filled the billycan full and I went back and my cousin said to me, "Hey! Why did you steal them? Go put them back. They belong to that whiteman." I got mad at her and said, "If I want to take these eggs, I'll take them, because I'm the boss. So you just shut up."

She was quiet then. She sat watching me. I dug around the fire and put all the eggs there and I covered them up. When I had covered them up, all the eggs burst in the hot ground, in the hot ashes. All of the yoke came out of the shells. And then Jim came down. He came up to me and said, "What are you cooking there, Dabudatda?" But I didn't answer him. But my cousin said to him, "She's cooking eggs. She stole them from that house." Then we had an argument. She fussed at me and said, "Don't go stealing any again."

Then I chased - I almost hit her with a stick from the fire. But I ran away. Jim chased me, but I ran a long way away.

Lesson 34 Cassette 5 Side 2 (1 minute 20 seconds)

AN ACCOUNT OF A DAY'S OUTING FROM FITZROY CROSSING.

Wantaim mibala bin go tharrei la bush garrim modiga. Wen mela bin goinalong mibala bin siim dis lilwan brolga - a - mathawan brolga i bin slipin la gras. Mibala bin rekan dis matha i bin sikwan. Mela bin bigidabatim. Mibala bin kip goin darrei la dina kemp mela bin abm dina.

Brom dea mibala bin gon fishinabat en lukaran frog en evrithing, bush taga. Junis i bin abanuntaim leit mibala bin kambek.

Orat fram dea wi bin lugaran bla dat lil garralga. Wi bin luk fo dat mathawan.

Orat afta wi bin lukum lilwan bin raning longsaid langa im. Mibala bin ol gidop. Mela bin jeijim dat lilwan garralga. Bat is mathawan bin kambek en trai en bogum mibala. Bat wi bin dojimbat dat mathawan. Mibala bin ran grabm dat lilwan.

Brom dea mibala bin jampon dat modiga. Mibala bin gobek. Wen mibala bin gobek mibala bin fidimap dat lilwan brabli garrim enikain taga.

Fram dea dat lilwan bin gro big. Abda darran ola dog bin kilim bla mibala.

One time we went out bush in a motor vehicle. As we were driving along we saw a little brolga - I mean a mother brolga sleeping in the grass. We figured this mother was sick. So we forgot about her. We continued on to the place where we had lunch.

Then we went fishing and looking for frogs and all kinds of bush food. As soon as it was late afternoon we headed back.

On the way back we looked for that little brolga, the mother one.

Then we saw a little brolga running beside her. We all got off and chased the little brolga. Its mother came back and tried to peck us. But we dodged her. We ran and grabbed the little one.

Then we got back on the vehicle and went back. When we got back we fed the little brolga all kinds of good food.

Then the little brolga grew big. But then all our dogs killed it.

Lesson 35 Cassette 5 Side 2 (2 minutes 15 seconds)

AN OLD STORY TOLD BY POMPEY SIDDON OF FITZROY CROSSING.

Dubala - dubala boi bin kamin bram dadwei. Dubala bin go trabling, yu no, longtaim. Dubala bin trabling trabling trabling dubala bin - imin git afanun hafwei la dubala. Dubala bin kamat - naidam na olabat - dubala bin gon, kipgon. A, dubala bin git slipi rili. Dubala bin asgim mijelb, "Wijei yunmi silip?" "La nekswan sandil." Dubala bin go kamat la sandil.

Orat dubala bin asgim mijelb igin, "Iya yunmi jilip?" "No. Wi go la natha - natha sandil ova thea, nekswan." Dubala bin go kamat la that pleis. Dubala bin asgim mijelb, "No. Wi go la nekswan." Hularra jat dubala bin gon, til tubala bin gijimap dat pleis, dat pringwada pleis. Dubala bin meigim kemp dea. Streidawei dubala bin meigim kemp an silip. Dubala bin jilip, o binij. Aillibala dubala bin gidap. Op. Maitbi siliptaim, win dubala silipin, yu no, dubala bin bilim mijelb prapa kolwan olaran an dubala bin lisin wadakolum na - brog bin sinat, ebriwea brog. Najing. Dubala bin luk lagijat. Ebriwea dubala bin luk. Tumaj wada. "Tumaj wada. Wijei yunmi bin kamin?" "Nathing. Frog iya evriwea." En dat klaud bin kam raitdaun. Binis. Burra weit langa dat dubala olmen. Klaud bin burra weit langa dubala. Binijimap dat dubala. Binis. Nathing bin gidat.

Two men came from that way. They had travelled a long time, having walked all day. They were half way there when it was late afternoon. Then night fell - and they continued on. They got very sleepy. Then one of them asked, "Where'll we sleep?" "At the next sand ridge." So they went to the next sand ridge.

Then one asked, "Are we going to sleep here?" "No. We'll go to that other sand ridge over there, the next one." So they went to the next one. Then one of them asked if that was the place, but the other one said, "No. We'll go to the next one." They kept going until they came to the spring called Hularra. They made camp there. As soon as they got there they made camp and went to sleep. They slept and then early in the morning they got up. Or maybe it was during the night, when they were sleeping, that they felt very cold all over and they heard frogs croaking everywhere. They looked, but they couldn't see them. They looked everywhere, but all they saw was water. "There's water everywhere. How did we get here?" "I don't know. There's frogs everywhere." And a cloud came all the way down. That was the end. The cloud was like a heavy weight pressing down on them. It killed them. Nothing survived.

ADDITIONAL STORIES ON THE SUPPLEMENTARY CASSETTE ARE:

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Gladys Dobo of Bamyili telling some childhood experiences. (3:30)

Frank Ranch of Bamyili telling about a visit to a cave with Aboriginal paintings in Sydney. (5:00)

Mary Mailangkuma of Ngukurr telling a fishing story. (2:05)

Cassette 6 Side 2

Maude Thompson of Ngukurr talking about the custom of widows wearing a string necklace. (4:15)

Pompey Siddon of Fitzroy Crossing telling an old story about a man who had his two wives stolen. (4:10)

Queenie Brennan of Bamyili telling a traditional story about the turtle and the echidna. (4:30)

Agnes of Ngukurr telling a story about a Japanese boat in the Limmon Bight during World War 2. (13:30)

Answers to Questions:

Lesson 10:

1. two
2. clinic
3. She had been spiked by a fish.
4. She had a bandage put on.
5. swim

Lesson 20:

1. They caught some fish.
2. one
3. They took them to the shop and sold them.
4. nothing
5. The young boys had bought all the cool drinks.
6. She deposited it in the bank.

APPENDIX

PERCEPTIONS

START WITH A CLEAN SLATE *

Few people realise how very essential it is to drop all preconceptions about languages before beginning the study of a new one. It is deceptive practice to teach the so-called *logic* of languages. Grammarians are forever giving *rules* for forms and trying to explain these rules by some complicated system of logical deductions. For example, we are told that the use of shall and will conforms to certain basic requirements of logic, but the rules are so complicated and arbitrary that no one follows them throughout. Furthermore, even the grammarians do not agree as to what should be done, and they proceed to find so-called *glarring errors* in the writings of such men as Jowett, Wilde, Stevenson, Conan Doyle, Gladstone, Steele, Addison, Swift, and many others. It was actually not until 1765 that William Ward's *Grammar of the English Language* attempted to expound the rules on the basis of the *fundamental meanings* of shall and will. The rules did not follow any described usage at the time, but were almost entirely prefabricated. Far worse, however, than the multiplication of inane rules has been the tendency to vindicate all such statements by philosophical dictums about the logical structure of languages.

The relationships between words and the objects for which they stand as symbols do reflect some logical features, but we have made so much of this matter of logic and have attempted so to universalise the concept, that students find it exceedingly strange and disconcerting when they undertake the study of a language that does not coincide with what has been taught as being the *natural and logical* expression of the human intelligence. For example, in Tarahumara, an Indian language of northern Mexico, there are no plural forms of nouns. The word towiki means *boys* or *boy*. There is simply no difference in form. Of course, certain adjective-like words can be added to mean *many* or *few*, but Tarahumara simply does not distinguish singular from plural by anything added to the noun.

If, however, we examine English carefully we will discover that there are many illogical aspects. For example, the verb to be has three entirely different forms in the present: am, is and are. There is no other verb like this and certainly this would be considered as *illogical*. Certain so-called auxiliaries: may, can, shall, will, must and ought, never occur as complete verbs, and all but one of them, namely ought, are followed immediately by a verb form: can go, may sail, shall remain, will try and must enter. Ought, however, must always be followed by to before the verb form: ought to remain and ought to go. It is quite illogical that all but one of the auxiliaries should occur with one kind of construction and ought with another. Furthermore, can, may, shall and will have past tense

forms could, might, should and would; but must and ought have no such corresponding past formations. We could go on and on pointing out the illogical and contradictory nature of English and all languages, but perhaps the following anonymous poem, entitled *Why English Is So Hard*, will help to point out the difficulties more graphically:

Why English Is So Hard

We'll begin with a box, and the plural is boxes;
But the plural of ox should be oxen, not oxes.
Then one fowl is goose, but two are called geese;
Yet the plural of moose should never be meese.

You may find a lone mouse or a whole lot of mice,
But the plural of house is houses, not hice.
If the plural of man is always called men,
Why shouldn't the plural of pan be called pen?

The cow in the plural may be cows or kine,
But the plural of vow is vows, not vine.
And I speak of a foot, and you show me your feet,
But I give you a boot - would a pair be called beet?

If one is a tooth and a whole set are teeth,
Why shouldn't the plural of booth be called beeth?
If the singular is this, and the plural is these,
Should the plural of kiss be nicknamed kese?

Then one may be that, and three may be those,
Yet the plural of hat would never be hose;
We speak of a brother, and also of brethren,
But though we say mother, we never say methren.

The masculine pronouns are he, his and him,
But imagine the feminine she, shis and shim!
So our English, I think you will all agree,
Is the trickiest language you ever did see.

We cannot blame the illogical aspects of language on slovenly speakers or untutored children. In fact, if children had their way, they would regularise many features by such forms as foots, oxes, runned, fighted and I is. Nor can we explain the *why* of language forms by appealing to language history. Historical descriptions of language tell us that languages do change and they can give us some idea of when and how changes took place. But they cannot tell us why, ultimately, languages assume the particular forms they do.

What we do know about language irregularities is that they occur in all languages, that they are very persistent, especially if they occur in some frequently used form of the language, and that some irregularities are constantly disappearing and others being introduced. For example, in Old English the verbs step, laugh and glide were so-called irregular verbs, having different stem forms for the present, past and past participle, but now these verbs are quite regular in form. Changes in language are almost as unpredictable as changes in style of dress. Of course, the changes are slower and less perceptible, but they are dependent upon the same type of social factors. The acceptance or rejection of linguistic innovation is a social matter and is only as predictable as human behaviour.

* Taken, with some modifications, from Eugene A. Nida, *Learning a Foreign Language*, pp 13-16 (National Council of Churches in the USA: New York, 1950).

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